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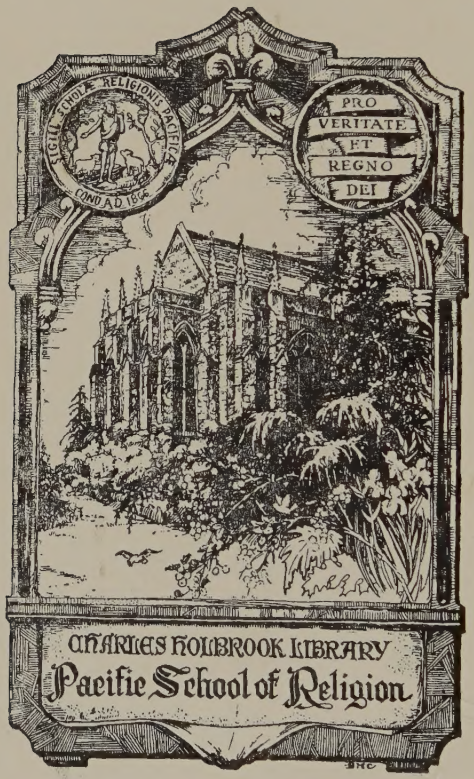
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The National Council of the Congregational Churches of the United States

Reports of Commissions and Mission Boards,
Moderator's Address, Council Sermon,
Secretary's Address, Minutes, Roll
of Delegates, Constitution
and By-Laws, Etc.

Twenty-second Regular Meeting

Omaha, Nebraska

May 25-June 1, 1927

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MEETINGS OF THE NATIONAL COUNCIL, 1865-1927

YEAR	PLACE	MODERATOR	FIRST ASSISTANT	SECOND ASSISTANT	PREACHER
1865	Boston, Mass.	Hon. W. A. Buckingham.	Charles G. Hammond.	Rev. J. P. Thompson.	Julian M. Sturtevant
....	.....	.....	.....	.....	.....
1871	Oberlin, Ohio	Rev. W. I. Budington.	Gen. O. O. Howard.	Rev. Geo. H. Atkinson.	Leonard Bacon
1874	New Haven, Conn.	Hon. L. S. Foster.	Rev. G. F. Magoun.	Rev. I. E. Dwinell.	Richard S. Storrs
1877	Detroit, Mich.	Hon. W. B. Washburn.	Rev. A. L. Chapin.	Hon. C. G. Hammond.	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter.	Rev. J. Sturtevant, Jr.	Rev. John D. Smith.	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little.	Frederick Billings	Rev. Cushing Eells.	Fred'k A. Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke.	Rev. John K. McLean.	Rev. Benj. A. Imes.	Prof. Geo. P. Fisher
1889	Worcester, Mass.	Pres. Cyrus Northrup.	Ira H. Evans	Rev. Franklin S. Fitch.	Israel E. Dwinell
1892	Minneapolis, Minn.	Rev. A. H. Quint.	Hon. B. M. Cutcheon.	Rev. George C. Rowe.	Chas. M. Lamson
1895	Syracuse, N. Y.	Hon. Nelson Dingley.	Rev. Chas. O. Brown.	Rev. G. W. Henderson.	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble.	Rev. Geo. C. Adams.	O. Vincent Coffin.	Albert J. Lyman
1901	Portland, Me.	Rev. A. H. Bradford.	William H. Strong.	Rev. S. B. L. Penrose.	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden.	Hon. J. H. Perry.	Rev. H. H. Proctor.	Alexander McKenzie
1907	Cleveland, Ohio	Hon. T. C. MacMillan.	Pres. J. G. Merrill.	Rev. F. L. Goodspeed.	Geo. A. Gordon
1910	Boston, Mass.	Rev. N. Boynton.	Rev. Arthur H. Smith.	Pres. Chas. S. Nash.	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown.	Hon. H. M. Beardsley.	Rev. A. C. Garner.	C. E. Jefferson
1915	New Haven, Conn.	Hon. H. M. Beardsley.	Rev. Wm. H. Day.	Rev. Alfred Lawless.	Ozora S. Davis
1917	Columbus, Ohio	Rev. Wm. Horace Day.	Rev. Wm. E. Barton.	Rev. H. M. Kingsley.	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King.	Rev. R. A. Hume.	Rev. W. N. DeBerry.	Raymond Calkins
1921	Los Angeles, Cal.	Rev. Wm. E. Barton.	Rev. R. H. Potter.	Rev. E. G. Harris.	G. Glenn Atkins
1923	Springfield, Mass.	Rev. R. H. Potter.	Rev. Hilton Pedley.	Rev. C. W. Burton.	S. Parkes Cadman
1925	Washington, D. C.	Mr. Frank J. Harwood.	Mrs. E. A. Osbornson.	Rev. Wm. L. Cash.	Carl S. Patton
1927	Omaha, Neb.	Rev. Ozora S. Davis.	*Rev. R. H. Potter.	*Rev. Wm. H. Day.	Albert W. Palmer

Secretaries: Rev. Alonzo H. Quint, 1871-83; Rev. Henry H. Hazen, 1883-1900; Rev. Asher Anderson, 1900-13; Rev. Hubert C. Herring, 1913-1920; Rev. Edward D. Eaton, ad interim, 1920-1921; Rev. Charles E. Burton, 1921—.

Treasurers: Charles G. Hammond, 1871-74; Charles Demond, 1874-78; Rev. Henry M. Dexter, 1878-80; Rev. Lavelette Perrin, 1880-89; Rev. Samuel B. Forbes, 1889-1907; Rev. Joel S. Ives, 1907-15; Rev. John J. Walker, 1915-1919; Frank F. Moore, 1919-23; Franklin H. Warner, 1923-27; Edwin G. Warner, 1927—.

Associate Moderators: Rev. Dan F. Bradley, 1925-27; Hon. William E. Sweet, 1927—.

Additional Assistant Moderators: Rev. J. H. Heald, Dr. Geo. E. Haynes, Mr. Hermann, F. Ruoff, Mrs. W. A. Rowell.

* Ex officiis and without differentiation between "First" and "Second."

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INTRODUCTION

In this volume is included the minutes of the meeting of the National Council, together with its membership, its officers, committees, commissions, its program, a few of the addresses, the Constitution and By-Laws and the reports of the officers, committees, commissions and societies made in advance of the meeting. It should be observed that these reports are printed as they were originally presented and that they may have been modified before their final presentation, amended by the Council, neglected or even rejected. To discover what disposal was finally made of any report consult the minutes. It is particularly true of the report of the Committee of Twelve on Missionary Organization that many changes were made. The same is true of the report of the Executive Committee, and to some degree of the other reports; and in some instances no action was taken on recommendations made or resolutions presented.

The term "Grey Book" refers to the form in which the advance reports were printed and presented to the Council. These reports are incorporated in this book, pages 14-162.

The several missionary societies and boards publish full reports of their own meetings and of their far-reaching activities under separate covers, which may be had on application to the societies concerned.

Comprehensive reports of the meeting, including platform addresses, were published in The Congregationalist.

Under separate cover the minutes, directories, Constitution and By-Laws are printed, which may be had on application to the office of the National Council.

The next meeting of the National Council, the exact dates to be announced by the Executive Committee in advance, is to be held in Detroit, Michigan, in the spring or early summer of 1929.

OFFICERS, COMMITTEES AND COMMISSIONS

NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES

1927-1929

Honorary Moderator.—President Calvin Coolidge.

Moderator.—Dr. Ozora S. Davis, Chicago, Ill.

Associate Moderator.—Hon. William E. Sweet, Denver, Colo.

Assistant Moderators.—Rev. R. H. Potter, Hartford, Conn.; Rev. William H. Day, Bridgeport, Conn.; Rev. J. H. Heald, El Paso, Tex.; Dr. Geo. E. Haynes, New York City; Mr. Herman F. Ruoff, Pittsburgh, Pa.; Mrs. Wilfrid A. Rowell, Hinsdale, Ill.

Secretary.—Rev. Charles E. Burton, 287 Fourth Ave., New York City.

Associate Secretary.—Rev. Frederick L. Fagley, 287 Fourth Ave., New York City.

Treasurer.—Dr. Edwin G. Warner, 287 Fourth Ave., New York City.

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Rev. Jason Noble Pierce, D. C.
Hon. John H. Perry, Conn., Chairman
Mrs. Ernest A. Evans, N. Y.

For four years:

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Rev. Clarence H. Wilson, N. J.
Mr. Charles H. Seaver, N. Y.
Mr. Roger W. Babson, Mass.

For six years:

Mr. John Calder, Mass.
Mr. Franklin Warner, N. Y.
Mr. Robert E. Lewis, Ohio.
Mrs. Daniel C. Turner, N. Y.

THE NOMINATING COMMITTEE:

For two years:

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Mrs. L. H. Thayer, N. H.
Rev. Harry E. Peabody, Wis.
Mrs. Herman F. Swartz, Calif.
Rev. W. H. Spence, Mass.

For four years:

Mr. Dell A. Schweitzer, Calif.
Mr. F. E. Bogart, Mich.
Rev. Roy B. Guild, Mass.
Mrs. Harry M. Pflager, Mo.

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Ex officiis: The Moderator and Secretary

For two years:

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Mr. E. P. Maynard, N. Y.
Dr. Edward W. Peet, N. Y.
Rev. Charles S. Mills, N. Y.
Mr. Edwin G. Warner, N. Y.

For four years:

Mr. H. M. Beardsley, Mo.
Mr. B. H. Fancher, N. Y.
Mr. Edward N. White, Mass.
Pres. D. J. Cowling, Minn.
Mr. H. M. Pflager, Mo.

For six years:

Mr. Horatio Ford, Ohio.
Mr. J. Howard Leman, Mass.
Mr. S. H. Miller, N. Y.
Mr. Samuel Woolverton, N. Y.
Hon. Epaphroditus Peck, Conn.

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Mr. Frank E. Bogart, Mich.
Rev. Ferdinand Q. Blanchard, Ohio.
Rev. Hugh E. Brown, Ill.
Mrs. H. S. Gilbert, Ore.
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Dr. G. E. Haynes, N. Y.
Mrs. L. R. Howard, Mass.
Rev. Ervine Inglis, Nebr.
Rev. Oscar Maurer, Conn.
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Mrs. Edward Buckland, Conn.
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Miss Marion Gary, Vt.
Rev. Harley H. Gill, Calif.
Mr. Henry K. Hyde, Mass.
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Mrs. R. E. Lewis, Ohio.
Miss Sylvina Norton, Conn.
Rev. Lewis T. Reed, N. Y.
Prof. Luther A. Weigle, Conn.
Mr. Thomas Weston, Mass.
Rev. C. H. Wilson, N. J.
Mrs. H. P. Willcox, N. Y.
Mr. Loren N. Wood, N. J.
Mr. C. C. West, N. J.

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Term expiring October 28, 1928.

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Mrs. Frank Gaylor Cook, Mass.
Mrs. E. A. Evans, N. Y.
Rev. Carl M. Gates, Mass.
Mrs. A. M. Gibbons, Ohio.
Mr. John L. Grandin, Mass.
Mrs. C. E. Greef, Iowa.
Rev. George F. Kenngott, Calif.
Rev. Clarence Reidenbach, Mo.
Rev. Austin Rice, Mass.
Hon. William E. Sweet, Colo.
Mr. Franklin Warner, N. Y.

Term expiring October 28, 1929.

Mr. Charles Burbank, Mass.
Rev. W. F. Bohn, Ohio.
Miss Sarah Louise Day, Mass.
Rev. Chester B. Emerson, Mich.
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Term expiring October 28, 1930.

Mrs. J. H. Moore, Ill.
Mr. Fred W. Sweney, Minn.
Mr. John G. Talcott, Conn.

Term expiring October 28, 1931.

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Rev. Theo. R. Faville, Wis.
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Rev. R. A. McConnell, N. Y.

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Prof. E. G. Mears, Cal., six-yeas.

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For two years:
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Mr. Roger Leavitt, Iowa.
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Mr. David S. Dexter, Calif.
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Mrs. C. R. Wilson, Mich.
Mr. H. K. Hawley, Iowa.
Mr. William H. Danforth, Mo.
Rev. A. J. Folsom, Ind.

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Rev. C. Rexford Raymond, Tenn.
Rev. John L. Kilbon, N. Y.
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Judge Frederick E. Crane. N. Y.
Rev. Federick L. Fagley, N. Y.
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Rev. W. W. Pickett, N. Y.
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Mrs. Ozora S. Davis, Ill.
Rev. R. W. Gammon, Ill.
Rev. Harry P. Dewey, Minn.
Rev. A. Z. Conrad, Mass.
Rev. Chester B. Emerson, Mich.
Rev. Russell H. Stafford, Mass.
Mr. Fred B. Smith, N. Y.
Rev. Daniel F. Fox, Calif.
Rev. O. S. W. McCall, Calif.
Col. John T. Axton, D. C.
Rev. George P. Eastman, N. J.
Mrs. Franklin H. Warner, N. Y.

COMMITTEE ON STANDARDS FOR THE MINISTRY

Prof. Henry H. Tweedy, Conn.
Prof. Carl S. Patton, Ill.
Rev. Edwin B. Robinson, Mass.
Rev. E. S. Rothrock, Ohio
Rev. Lucius O. Baird, Wash.
Rev. William E. Collins, Kans.
Mr. Clarence S. Pellet, Ill.

COMMITTEE ON USE OF MOTION PICTURES

Rev. C. A. Keller, Ohio
Rev. George W. C. Hill, Conn.
Rev. Perry Schrock, Calif.
Rev. W. E. Dudley, Minn.
Rev. J. N. McDonald, Md.

COMMITTEE ON BROADCASTING BY THE CHURCH

Rev. L. A. Lippitt, Iowa, Chairman.
Rev. Marshall Dawson, Tex.
Rev. E. M. Halliday, N. Y.
Rev. Carl A. Voss, Pa.
Mr. D. G. Haynes, Mo.
Rev. Hugh E. Brown, Ill.
Rev. Harley H. Gill, Calif.

SURVEY COMMITTEE

Rev. Frank J. Scribner, Wisc., Chairman
Rev. Frank M. Sheldon, Okla.
Mr. Elbert A. Harvey, Mass.
Rev. Seeley K. Tompkins, Colo.
Mrs. E. B. Dean, Nebr.
Miss Edith Woolsey, Conn.
Hon. Clark Hammond, N. Y.
Rev. Frank G. Smith, Nebr.
Mrs. W. A. Rowell, Ills.
Mr. Paul King, Mich.
Rev. Samuel T. Clifton, Conn.
Mrs. H. J. Brown, Maine.

MEMBERS OF THE COUNCIL

EX OFFICIIS:

Rev. Charles Emerson Burton, D.D., Secretary
Mr. Franklin Warner, Treasurer

Numerals in parentheses indicate the number of delegates to which the electing body is entitled.

An asterisk (*) after a name indicates that the delegate's term expires with the opening of the meeting in 1929; other terms expire with the opening of the meeting in 1931.

ALABAMA

Congregational Conference (Colored) (1) Rev. Henry S. Barnwell*.
District Associations:
First (1) Rev. E. C. Lawrence*.
Second (1) Rev. Paul E. West.
Third (1) Mr. L. C. Farley (absent).

Congregational Conference (White) (1) Rev. C. P. Lumsford (absent).
District Associations:
Bear Creek (1)
Central (1) Rev. E. W. Butler (absent).
Eastern (1) Miss Helen Jenkins (absent).
Southern (1) Rev. Neil McQuarrie.

ARIZONA

Congregational Conference (2) Rev. C. M. Calderwood*; Rev. O. A. Smith.

CALIFORNIA

Northern Congregational Conference (2) Rev. H. F. Swartz*; Rev. H. H. Gill.
District Associations:
Bay (3) Mrs. W. W. Ferrier; Rev. O. W. S. McCall; Mrs. H. F. Swartz.
Central (1) Rev. H. V. White*.
German (1) Rev. Cornelius Richert.
Humboldt (1) Rev. William J. Minchin*.
Modoc (1) Rev. F. W. Morrison*.
Sacramento Valley (1) Rev. Harvey V. Miller.
San Joaquin (1) Mrs. Miles B. Fisher*.
Santa Clara (1) Rev. C. L. Kloss*.
Sonoma (1) Rev. W. E. Eckles*.
Upper Bay (1) Dr. L. A. Stark.

Southern Congregational Conference (3) Rev. P. E. Schrock*; Rev. R. H. Campbell; Mrs. Eliza G. Hill.
District Associations:
Kern (1) Rev. N. L. Packard.
Los Angeles (7) Rev. Frank Dyer*; Dean E. C. Norton*; Mrs. Frank Dyer; Mrs. E. C. Norton; Rev. A. D. Stauffacher; Mr. Fred M. Wilcox; Mrs. Fred M. Wilcox.
San Bernardino (2) Rev. H. C. Ide; Mrs. C. M. Lamson*.
San Diego (2) Dr. J. H. McElhinney*; Rev. W. A. Schwimley.

COLORADO

Congregational Conference (1) Rev. Lucius F. Reed.
District Associations:
Arkansas Valley (1) Rev. A. A. Marquardt*.
Denver (3) Rev. G. T. Nichols*; Mrs. A. J. Sullens*; Rev. W. O. Rogers.
Eastern (1) Rev. J. E. Elder.
German (3) Rev. John Hoelzer; Rev. J. Wagner; Rev. D. Schurr (absent).
Northwestern (1) Rev. A. J. Sullens.
Western (1) Rev. Paul W. Jones.

CONNECTICUT

General Conference (8) Mrs. Susan Carr*; Mr. Alexander T. Pattison* (absent); Rev. Wm. F. English*; Rev. George W. C. Hill*; Rev. Samuel T. Clifton; Rev. F. K. Ellsworth; Rev. Charles F. Carter (absent); Miss Sylvina C. Norton.
District Associations:
Central (1) Rev. C. D. Boothby* (absent).
Fairfield County (5) Rev. E. F. McGregor*; Mr. C. Z. Morse*; Rev. H. S. Brown; Mrs. E. J. Reid (absent); Rev. J. H. Shively.
Farmington Valley (2) Rev. S. E. Evans* (absent); Judge Epaphroditus Peck.
Hartford (2) Prof. E. K. Mitchell*; Rev. Roscoe Nelson*.
Hartford East (1) Mr. H. C. Wells.
Litchfield Northeast (1) Rev. John W. Flight.

Litchfield Northwest (1) Rev. W. B. Johnson.
Litchfield South (2).
Middlesex (3) Rev. F. L. Garfield* (absent).
Naugatuck Valley (2) Rev. A. B. Coe; Rev. C. E. Wells.
New Haven East (1) Rev. J. H. Gaylord*.
New Haven West (2) Rev. W. G. Lathrop*; Rev. R. H. Clapp.
New London (3) Rev. C. H. Rickett*; Rev. H. W. Hulbert; Rev. D. C. Stone.
Tolland (2) Rev. C. G. Johnson* (absent); Rev. George S. Brooks.
Windham (3) Rev. W. C. Prentiss; Mr. C. D. Sharp (absent); Rev. A. S. Wheelock.

DISTRICT OF COLUMBIA

See New Jersey—Middle Atlantic Conference.

FLORIDA

General Congregational Conference (1) Rev. Robert N. Ward.
District Associations:
East Coast (1) Mr. Edward P. Branch.
South (1) Rev. Kerrison Juniper* (sub. Rev. Lucy T. Ayres)
Southeast Coast (1) Rev. Elisha A. King.
West (1) Rev. Charles W. Smith (absent).

GEORGIA

Congregational Conference (Colored) (1) Rev. C. S. Ledbetter.
District Associations:
Atlanta (1) Rev. J. C. Olden*.
Southeastern (1) Mrs. Harriet Lawless.

Congregational Conference (White) (1) Mrs. L. H. Keller (absent).
District Associations:
Middle (1) Rev. D. Witherspoon Dodge.
North (1) Rev. Lewis H. Keller.
South (1) Rev. D. J. Pearson (absent).

HAWAII

Hawaiian Evangelical Association (3) Mrs. T. C. Williams*; Mr. John P. Erdman; Rev. Philip A. Swartz.

IDAHO

Congregational Conference (3) Rev. C. S. Rice*; Mrs. C. S. Rice; Rev. Lloyd Knight.

ILLINOIS

Congregational Conference (6) Rev. O. L. Kiplinger*; Mr. E. H. Schmeltz* (absent); Rev. Walter Spooner*; Hon. A. S. Cuthbertson; Rev. R. J. Locke; Mr. Carl Vrooman.
District Associations:
Aurora (1) Rev. Joseph Clare*.
Bureau-Rock River (3) Rev. R. W. Gammon*; Rev. C. F. Fisher; Rev. J. T. Walker.
Central East (2) Mr. W. F. Goodell*; Rev. W. C. Reeder.
Central West (3) Rev. M. G. Van Buskirk*; Rev. V. W. Cooke; Rev. L. M. Isaacs.
Chicago (11) Rev. W. H. Moore*; Mr. S. F. Nichols*; Rev. W. H. North*; Rev. Wilfred Rowell*; Rev. H. H. Walker*; Rev. E. B. Allen; Rev. M. R. Boynton; Mrs. Ozora S. Davis; Rev. G. T. McCollum; Mr. George Nelson; Mrs. George H. Schneider.
Fox River (2) Rev. C. L. Mills*; Rev. A. T. Pitman.
German (1) Rev. F. J. Berghoefer*.
Northern (3) Rev. Paul H. Clark; Rev. I. L. Mellott; Rev. C. E. Stebbins.
Quincy (1) Rev. Henry W. Tuttle.
Southern (1) Rev. George B. Waldron*.
Springfield (2) Rev. J. C. Townsend*; Rev. H. H. Pittman.

INDIANA

Congregational Conference (1) Mr. George Van Dyke*.
District Associations:
Calumet (1) Rev. W. C. Lyon* (absent).
Central (2) Rev. David F. Bent*; Rev. M. L. Grant*.
Fort Wayne (1) Mrs. Christine Humfreys* (absent).

IOWA

Congregational Conference (4) Mrs. J. F. Hardin*; Rev. Virgil B. Hill*; Rev. P. A. Johnson; Rev. B. F. Martin.
District Associations:
Council Bluffs (3) Rev. L. A. Lippitt; Mr. L. F. Potter; Rev. L. A. Spooner.

Davenport (3) Rev. John Pritchard*; Rev. H. E. Harned; Rev. A. W. Sinden.
Denmark (2) Rev. Naboth Osborne*; Rev. F. W. Long.
Des Moines (2) Prof. W. H. Stevenson*; Rev. A. S. Carleton.
German (1) Rev. J. P. Wagner*.
Grinnell (3) Mr. E. R. Lay*; Rev. F. R. Hamilton*; Mrs. J. B. Ramsay.
Mitchell (3) Rev. W. B. Milne*; Rev. W. M. Swann*; Mr. H. W. Gardner.
Northeastern (3) Mr. E. J. Beach*; Rev. G. F. Barsalou; Mrs. Wm. Hardcastle.
Sioux (4) Mrs. B. M. Stoddard*; Rev. W. B. Kline*; Mrs. A. L. Calderhead; Rev. E. W. Willcox.
Webster City (2) Rev. H. O. Spelman*; Rev. R. S. Haney.

KANSAS

Congregational Conference (2) Rev. J. B. Gonzales*; Mrs. J. H. Hornung.
District Associations:
Arkansas Valley (1) Rev. Arthur E. Jervis.
Central (3) Mr. J. R. Sargent* (absent); Rev. Aaron Breck*; Rev. J. L. Read.
Eastern (2) Rev. C. A. Riley*; Rev. F. W. Ollis.
Northern (1) Rev. Chas. J. Christianson.
Northwestern (2) Rev. Ludwig Thomsen*; Rev. W. E. Dull.
Wichita (2) Rev. H. S. Scott; Mrs. C. B. Wells.

KENTUCKY

State Conference (2) Rev. A. O. Stevens; Mrs. A. O. Stevens.

LOUISIANA

Congregational Conference (White) (1) Rev. T. A. Stubbins.
District Associations:
North (1).
Southeast (1).

Congregational Conference (Colored) (1) Rev. William L. Cash*.
District Associations:
Iberia (1) Rev. Alfred Lawless*.
New Orleans (1) Rev. Henderson H. Dunn*.
Thibodaux (1) Rev. E. H. Phillips*.

MAINE

Congregational Conference (2) Rev. A. V. Bliss*; Rev. J. C. Gregory*.
District Associations:
Aroostook (2) Rev. Christian Groezinger* (absent); Mrs. Charles Hussey* (absent).
Cumberland (2) Rev. J. E. Aikins*; Mrs. Hilda L. Ives.
Cumberland North (2) Rev. Milo Pearson; Prof. W. B. Mitchell (absent).
Franklin (1) Rev. Arthur A. Rouner*.
Hancock (2) Rev. O. J. Guptill* (absent).
Kennebec (1) Mrs. L. E. Rouner*.
Lincoln (2) Mr. John Southard* (absent); Rev. W. S. Rounds.
Oxford (2) Mrs. Olin B. Tracy*; Mrs. Eva Howard (absent).
Penobscot (2) Rev. A. M. Little*; Prof. M. J. Bradshaw.
Piscataquis (1) Mr. L. K. Lee* (absent).
Somerset (1) Rev. O. B. Tracy*.
Union (1).
Waldo (1) Rev. M. S. Hutchins (absent).
Washington (2) Rev. E. H. Page (absent); Mr. L. P. Thaxter.
York (1) Rev. L. E. Grubaugh.*

MASSACHUSETTS

Congregational Conference (16) Mr. Roger Babson*; Mr. H. B. Belcher*; Dr. Enos H. Bigelow*; Rev. A. J. Covell*; Mrs. J. C. Dexter*; Rev. C. S. Holton*; Rev. E. B. Robinson*; Mr. T. E. Stevenson*; Mrs. Frank Atkinson; Rev. A. M. Ellis; Mrs. Elbert A. Harvey; Rev. J. A. Hawley; Rev. Douglas Horton; Rev. C. C. Keith; Rev. R. W. McLaughlin; Rev. John Reid.
District Associations:
Andover (2) Mrs. W. H. Medlicott; Dr. S. A. Weston*.
Barnstable (2) Mrs. F. A. MacDonald*; Rev. H. J. Wharton (sub. Mrs. C. F. Luther).
Berkshire North (2) Rev. S. R. Swift*; Rev. R. M. Timberlake.
Berkshire South (2).
Brookfield (2) Rev. Charles M. Crooks*; Mrs. C. A. G. Pease*.
Essex North (2) Rev. James L. Barton*; Rev. James Scott.
Essex South (4) Rev. W. W. Campbell*; Rev. A. A. Madsen*; Rev. C. A. Ferguson (sub. Rev. J. J. Russell); Rev. W. H. Spence.
Franklin (3) Rev. W. S. Anderson*; Rev. A. P. Pratt (sub. Rev. A. W. Ackerman); Rev. C. L. Stevens.
Hampden (5) Mrs. F. C. Brigham*; Rev. F. H. Page*; Rev. E. H. Thayer*; Rev. H. A. Kernen; Rev. H. L. Oldfield.

Hampshire (2) Rev. A. P. Watson*; Dr. F. F. Tucker.
Hampshire East (2) Rev. C. F. Luther*; Rev. J. G. Nichols.
Mendon (1) Rev. Archibald Cullens.
Middlesex South (2) Rev. T. B. Lathrop*; Rev. S. W. Anthony.
Middlesex Union (3) Mr. C. H. Davis*; Rev. W. L. Boicourt; Rev. Judson L. Cross.
Pilgrim (5) Dr. Oliver H. Howe*; Mrs. O. H. Howe*; Rev. R. W. Coe; Mrs. R. W. Coe; Rev. S. C. Siegle.
Old Colony (2) Rev. C. M. Gates*; Rev. Horace F. Holton*.
Suffolk North (2) Mr. F. P. Greenwood*; Rev. L. R. Howard.
Suffolk South (3) Mr. A. J. Crockett*; Rev. W. B. Ayers; Rev. Eric I. Lindh.
Suffolk West (3) Rev. M. F. Allbright*; Mr. Rolfe Cobleigh*; Mr. Elbert A. Harvey*.
Taunton (2) Rev. C. E. Hellens*; Rev. E. E. Craig.
Woburn (3) Rev. R. A. Eusden*; Miss Mary Thayer*; Rev. Roy L. Minich (sub. Rev. G. W. Owen).
Worcester Central (3) Rev. A. J. Dyer*; Rev. F. A. MacDonald; Mrs. E. F. Mann.
Worcester North (2) Mr. C. A. G. Pease*; Rev. E. E. Youtz.
Worcester South (2) Mr. F. W. Forbes*; Mrs. Walter Schuster (sub. Mrs. E. B. Robinson.

MICHIGAN

Congregational Conference (4) Rev. C. B. Emerson*; Mr. A. G. Erickson* (absent); Rev. J. C. Young; Mrs. Hattie V. Collins.
District Associations:
Cheboygan (2) Mr. H. W. Sowton*; Mr. John Yuill*.
Detroit (3) Rev. W. J. Jacobs*; Rev. A. J. MacKenzie*; Rev. F. C. Ellis.
Eastern (2) Rev. G. B. Ratcliffe*; Rev. Jonathan Turner*.
Genesee (1) Rev. H. A. Blanning*.
Gladstone (1) Rev. C. H. Harger.
Grand Rapids (3) Rev. J. W. Fifield*; Mr. Frank T. King*; Rev. S. J. Paull.
Grand Traverse (2) Rev. Carl Stockman* (absent); Rev. I. D. Fales (absent).
Jackson (2) Rev. A. R. Brown; Mrs. Victor F. Brown.
Kalamazoo (3) Rev. J. S. Hamilton*; Rev. George Horst*; Rev. S. E. Kelley.
Lake Superior (1) Rev. Edwyn Evans*.
Lansing (3) Rev. W. H. Skentelbury*; Rev. R. T. Caldwell; Dr. A. E. Vestling.
Muskegon (2) Mrs. Helen E. Ashley; Rev. A. G. Beard.
Saginaw (1) Rev. H. J.. Simpson*.
Sault Ste. Marie (1) Rev. J. W. Sutherland.
Southern (2) Rev. S. N. Oliver* (absent); Mrs. Hazel Barnhard.

MINNESOTA

Congregational Conference (3) Rev. Harry P. Dewey*; Rev. Everett Lesher*; Pres. D. J. Cowling.
District Associations:
Central (2) Mr. C. A. French*; Rev. C. S. Sparkes.
Duluth (2) Mr. E. G. Chapman*; Mr. Christian Bruhn.
Minneapolis (4) Rev. E. A. Drake*; Dr. J. P. Miller*; Rev. W. E. Dudley; Rev. Vere V. Loper.
Minnesota Valley (2) Mrs. E. D. Gallagher*; Rev. A. E. Parson.
Northern Pacific (3) Rev. Frank Davis; Rev. John S. Rood; Rev. H. Wm. Stiles.
Rainy River (1) Mr. A. W. MacNeill.
St. Paul (2) Mrs. C. V. Kennedy*; Rev. J. R. Simonds.
Southeastern (2) Mrs. Bertha R. Martin; Rev. D. R. Martin.
Southwestern (2) Rev. Geo. F. Armington*; Rev. E. D. Gallagher*.

MISSISSIPPI

Congregational Conference (1) Rev. R. W. Brooks*.

MISSOURI

Congregational Conference (1) Mr. H. M. Pflager*.
District Associations:
Kansas City (1) Mr. W. E. Hurlbert.
Kidder (1) Rev. Albert Wilson*.
Springfield (2) Rev. J. Bonkemeyer; Mrs. B. F. Finkel.
St. Louis (2) Mr. P. A. Griswold; Rev. R. H. Stafford.

MONTANA

Congregational Conference (1) Rev. Frank E. Henry*.
District Associations:
German (1) Rev. H. Obenhaus.
Musselshell (1) Rev. Rhoda Jane Dickinson*.

Northeastern (2) Mrs. Elmer H. Johnson; Rev. Raymond B. Walker.
Southeastern (2) Rev. N. E. Hannant*; Rev. H. Roy Phillippi*.
Western (2) Mrs. Frank E. Henry; Rev. P. W. Dierberger.
Yellowstone (2) Rev. Isaac L. Cory*; Rev. Samuel R. McCarthy.

NEBRASKA

Congregational Conference (1) Rev. Ervine Inglis*; Mr. C. C. Sheldon.
District Associations:
Blue Valley (2) Judge Harry S. Dungan* (absent); Rev. David Tudor.
Columbus (1).
Elkhorn Valley (3) Rev. Louis Hieb*; Mr. G. A. Erikson; Rev. W. S. Rowden.
Frontier (1) Rev. George P. Gibbs.
German (2) Rev. Wm. Loos; Rev. J. E. Schatz*.
Lincoln (2) Rev. F. W. Leavitt*; Mr. T. A. Williams.
Loup Valley (1) Mr. Clarence T. McMillan.
Northwestern (1) Rev. Ernest G. Larsen*.
Omaha (2) Rev. Frank G. Smith*; Rev. E. L. Baker.
Republican Valley (2) Mr. L. H. Cheeney; Rev. Arthur T. Evans.

NEW HAMPSHIRE

Congregational Conference (2) Rev. Lucius H. Thayer*; Mrs. Clara B. Bixler.
District Associations:
Cheshire (2) Rev. Horace A. Sibley*; Mrs. E. H. Newcomb (absent).
Coos and Essex (1) Miss Mary E. Stearns (absent).
Grafton-Orange (3).
Hillsboro (4) Rev. Albert L. Hill*; Rev. Stoddard Lane* (absent); Rev. G. Homer Lane; Rev. Charles H. Crathern (absent).
Merrimack (4) Rev. Edward R. Stearns*; Mrs. G. Homer Lane*; Rev. Rodney W. Roundy*; Mrs. Rodney W. Roundy.
Rockingham (3) Rev. Wm. L. Linaberry*; Mrs. Lucius H. Thayer*; Mrs. Helen D. Bourne (absent).
Strafford (2) Rev. L. L. Barber*; Rev. Donald Fraser*.
Sullivan (1) Rev. Noble O. Bowlby*.

NEW JERSEY

Middle Atlantic Conference (2) Rev. John H. MacMillan*; Rev. D. Butler Pratt.
District Associations:
New Jersey (5) Mr. F. A. Coombs*; Rev. Jay T. Stocking*; Mrs. F. A. Coombs; Rev. Geo. P. Eastman; Rev. Clarence H. Wilson.
Washington (2) Mr. Norton M. Little; Rev. Juett Noble McDonald.

NEW MEXICO

Congregational Conference (2) Rev. Frank H. Fox*; Rev. J. H. Heald.

NEW YORK

Congregational Conference (7) Rev. Herbert J. Deck*; Rev. A. C. Garner*; Rev. Raymond McConnell*; Mrs. Walter H. Rollins*; Mrs. H. F. White*; Rev. Fritz W. Baldwin; Rev. John L. Clark.
District Associations:
Black River and St. Lawrence (3) Rev. C. C. Burger*; Rev. Dowle G. DeBoer*; Rev. Henry H. Proctor*.
Central (4) Rev. John A. Harrar*; Mrs. H. A. Roberts*; Rev. Joseph A. Goodrich; Mr. P. O. Wheeler.
Essex (1) Mrs. H. P. Wilcox.
Hudson River (2) Mr. J. R. Rogers*; Rev. A. Elwood Corning.
New York City (7) Rev. John C. Green; Rev. Albert E. Roraback*; Mr. Charles S. Ward* (absent); George J. Fisher (absent); Rev. John Luther Kilbon; Mrs. Daniel C. Turner; Mrs. Franklin Warner.
Oneida, Chenango and Delaware (3) Rev. J. M. Chambers*; Rev. Frank W. Murtfeldt*; Rev. John W. Davies.
Suffolk (1) Rev. Edward A. Northrup.
Susquehanna (3) Rev. Edward W. Cross*; Rev. Howard D. French*; Rev. Fred G. Morecomb*.
Welsh (1) Rev. Walter H. Rollins*.
Western (6) Rev. Albert L. Briddon*; Mrs. J. P. Huget*; Rev. W. W. Pickett*; Rev. Robert G. Armstrong; Rev. S. O. B. Johnson; Rev. L. G. Rogers.

NORTH CAROLINA

Congregational Conference (Colored) (1) Rev. G. J. Thomas.
District Associations:
Central (1) Rev. H. R. Walden*.
Northern (1) Rev. John Brice*.
Southern (1) Rev. James G. Smith*.
Western (1).

Conference of the Carolinas (White) (3) Mrs. F. P. Ensminger*; Rev. E. P. Ensminger*; Rev. Park W. Fisher* (absent).

NORTH DAKOTA

Congregational Conference (1) Rev. A. C. Hacke.
District Associations:
Dickinson (2) Mrs. F. E. Elickson (sub. A. R. Bergeson); Rev. Ralph V. Conrad.
Drake (1) Rev. C. L. Hall*.
Fargo (2) Rev. R. A. Beard; Rev. J. G. Dickey.
German (5) Mrs. R. A. Beard*; Rev. H. W. Case*; Mrs. A. C. Hacke*; Rev. H. G. Jones*; Rev. Peter Ruder*.
Grand Forks (2) Rev. Frank M. Irwin; Mrs. E. A. Mills (absent).
Jamestown (3) Mr. J. A. Buchanan* (sub. Rev. Wm. P. Kelts); Rev. Charles H. Phillips*; Rev. J. G. Ross.
Minot (2) Pres. Geo. A. McFarland* (sub. Mrs. F. O. Olsen); Rev. Chas. A. Stroup* (absent).
Southwest (1) Mr. Ira T. Hall*.
Wahpeton (1) Rev. G. R. McKeith.

OHIO

Congregational Conference (5) Mrs. J. G. Percy*; Rev. E. J. Wolfe*; Rev. Roy E. Bowers; Rev. Fred L. Hall; Mrs. H. H. Hosford.
District Associations:
Central (1) Rev. Philip King*.
Central North (2) Rev. Harry Trust*; Mr. J. B. Schaefer, Jr.
Central South (1) Miss Alice Mossbarger.
Cleveland (4) Rev. Geo. LeGrand Smith*; Rev. Lester L. Wood*; Mrs. Marion B. Fisk; Rev. H. Samuel Fritsch.
Eastern (1) Rev. Henry R. Hughes*.
Grand River (2) Rev. R. W. Harris*; Rev. C. A. Keller*.
Marietta (1) Mr. W. W. Mills* (absent).
Medina (2) Mr. J. T. Calvert*; Rev. L. C. Grant*.
Miami (1) Rev. H. K. Eversull*.
Plymouth Rock (2) Rev. Robert Paton*; Rev. Harlan Paul Metcalf.
Puritan (3) Rev. Wm. James Campbell*; Rev. Howard A. N. Richards*; Rev. J. B. Jones.
Toledo (1) Rev. John L. Keedy*.

OKLAHOMA

Congregational Conference (1) Rev. Frank M. Sheldon*.
District Associations:
Colored (1).
Eastern (1) Rev. William H. Bickers.
Northwestern (1) Rev. George K Goodwin.
Southwest (1) Rev. M. C. Bullock.

OREGON

Congregational Conference (1) Rev. C. H. Harrison*.
District Associations:
East Willamette (2) Rev. Harry W. Johnson*; Mrs. H. S. Gilbert*.
Mid Columbia (1) Rev. T. Arthur Dungan.
Portland (2) Rev. Clement G. Clarke*; Rev. Frank E. Carlson.
West Willamette (1) Rev. Arthur M. S. Stook*.

PENNSYLVANIA

Congregational Conference (1) Rev. A. D. Upton*.
District Associations:
Northwestern (1) Rev. T. Aird Moffat (absent).
Philadelphia (1) Rev. Harry W. Myers.
Pittsburgh (1) Rev. J. B. Lamb*.
Welsh Eastern (2) Rev. Griffith Evans; Rev. Thomas J. Jones (absent).
Wyoming (3) Rev. Thos. S. Lewis* (absent); Rev. Richard Powell* (absent); Rev. Henry C. Stallard* (absent).

PORTO RICO

Congregational Conference (2) Mr. C. I. Mohler; Dr. James Watson.

RHODE ISLAND

Congregational Conference (4) Rev. Theodore Bacheler*; Rev. M. Raymond Plumb*; Mrs. Charles E. Blake; Rev. Henry H. Guernsey.

SOUTH DAKOTA

Congregational Conference (2) Rev. L. E. Camfield*; Rev. David J. Perrin.
District Associations:
Black Hills (3) Rev. H. W. Jamison*; Mrs. H. W. Jamison*; Rev. William F. Ireland.
Central (3) Rev. W. W. Goodrow*; Mrs. D. J. Perrin*; Rev. Glen Lindley.
Dakota (2) Dr. George Frazier; Rev. Robert D. Hall.
German (3) Prof. K. L. Stahl; Prof. J. L. Hirning; Rev. John Rothenberger.

Northern (3) Rev. H. C. Juell*; Rev. Clarence Carr; Rev. Hiram B. Harrison.
North Western (1) Rev. F. W. Bruins.
Rosebud (1) Rev. E. C. Salter*.
South Central (1) Rev. A. L. Curtis.
Yankton (2) Rev. L. W. Fifield; Rev. P. A. Sharpe.

TENNESSEE

Congregational Conference (White) (3) Rev. M. S. Freeman*; Mrs. M. S. Freeman; Rev. C. Rexford Raymond*.

Congregational Conference (Colored) (1) Rev. Wm. Turrentine*.

TEXAS

Congregational Conference (White) (1) Rev. E. H. Willisford.
District Associations:
Panhandle (1) Rev. Robert Allingham.
Texas (1) Rev. Frank Atkinson*.

Congregational Conference (Colored) (1) Rev. C. F. Graham*.
District Associations:
Dallas (1) Rev. Leslie R. Maye* (absent).
Houston (1) Rev. J. I. Donaldson*.

UTAH

Congregational Conference (2) Rev. Chas. Sebold; Rev. Kengo Tagima.

VERMONT

Congregational Conference (2) Rev. C. A. Adams*; Rev. C. N. St. John.
District Associations:
Addison County (1) Mrs. J. J. Ross* (absent).
Bennington (1) Rev. Arthur Brotherston*.
Caledonia County (2) Mr. Arthur F. Stone*; Rev. Edwin R. Gordon.
Chittenden County (2) Mr. Henry S. Howard*; Rev. Wm. F. Frazier.
Franklin and Grand Isle (1) Rev. C. W. Legge*.
Lamoille (1) Rev. George E. Goodliffe (absent).
Orange (1) Rev. Otis F. Rockwood* (absent).
Orleans (2) Rev. J. J. Hutchinson; Mr. O. M. Locke (absent).
Rutland (2) Rev. C. C. Adams*; Rev. Robert H. Ball.
Union (1) Mrs. Anna M. Ballou (absent).
Washington (2) Rev. Charles C. Creegan*; Rev. Frank L. Goodspeed.
Windham (2) Rev. Milton Czatt*; Mrs. A. F. Stone.
Windsor (2) Rev. Herbert H. Hines (absent); Mr. C. P. Tarbell (absent).

VIRGINIA

See New Jersey—Middle Atlantic Conference.

WASHINGTON

Congregational Conference (2) Rev. L. O. Baird; Mr. L. S. Swift.
District Associations:
Columbia River (1) Mrs. Harry Jones*.
Eastern Washington and Northern Idaho (5) Rev. J. Chas. Evans*; Rev. Joel Harper*; Rev. O. P. Shenefelt*; Mrs. J. Fink Giboney; Mr. J. Fink Giboney.
Northwestern (2) Rev. R. K. Anderson; Rev. R. D. Nichols.
Pacific German (1).
Seattle (4) Dr. C. A. Smith*; Mrs. L. O. Baird; Rev. John P. Clyde; Mrs. Bertha K. Landes.
Tacoma (2) Col. George A. Skinner*; Rev. Fred Grey.
Walla Walla (1) Mrs. S. B. L. Penrose*.
Yakima (1) Rev. Everett R. Hunt*.

WISCONSIN

Congregational Conference (3) Mr. L. L. Olds*; Mrs. O. L. Robinson*; Rev. Theodore R. Faville.
District Associations:
Beloit (2) Mr. I. B. Davies*; Rev. H. A. Studebaker.
Eau Claire (2) Mrs. Cora Bolt; Rev. W. W. Bolt.
La Crosse (2) Rev. O. L. Robinson*; Rev. C. L. Mears.
Lemonweir (2) Rev. J. Merle Stevens; Rev. John Wilson.
Madison (3) Rev. R. W. Barstow*; Miss Susan Lathrop*; Rev. H. H. Ferris.
Milwaukee (2) Rev. W. C. Graf*; Rev. Arthur N. Brown.
Northwestern (3) Mrs. Ernest E. Morrill; Rev. Ernest E. Morrill; Mrs. John W. Wilson.
Superior (2) Pres. J. D. Brownell*; Rev. F. W. Heberlein*.
Winnebago (3) Mr. Frank J. Harwood*; Rev. Henry P. Freeling; Mr. Samuel M. Pedrick.

WYOMING

Congregational Conference (1) Rev. John C. Blackman.
District Associations:
Central (1) Rev. S. H. Herbert.
Northern (1) Rev. George Winter.
Southern (1) Miss Bertha E. Hobbs.

United States General Conference of German Churches (2) Rev. O. J. Tiede*.

Evangelical Protestant Conference (1) Rev. R. O. Eisele*.
District Associations:
Cincinnati (1) Rev. C. F. O. Schmidt*.
Pittsburgh (1) Mr. Casper Peppel*.

HONORARY MEMBERS

Former Moderators and Assistant Moderators: Hon. T. C. MacMillan, Illinois; Rev. William Horace Day, Connecticut; Rev. William E. Barton, Massachusetts; Rev. Rockwell Harmon Potter, Connecticut; Rev. Dan F. Bradley, Ohio; Mrs. E. A. Osbornson, Illinois; Rev. C. W. Burton, Illinois; Rev. H. M. Kingsley, Michigan.

Delegates from Seminaries and Colleges: Pres. J. D. Brownell, Northland College; Rev. W. F. Bohn, Oberlin College; Prof. Jerome Davis, Yale Divinity School; Pres. E. B. Dean, Doane College; Dean Thomas W. Graham, Oberlin Graduate School of Theology; Rev. Otto C. Grauer, Union Theological College; Rev. Ozora S. Davis, Chicago Theological Seminary; Pres. Geo. W. Nash, Yankton College.

CORRESPONDING MEMBERS, 1927

Rev. Frederick L. Fagley, New York; Rev. William E. Gilroy, Massachusetts; Rev. Herbert D. Rugg, New York; Rev. Robert A. Hume, Massachusetts; Rev. W. H. McCance, Connecticut; Rev. F. W. Perkins, Washington, D. C.; Rev. F. G. Coffin, Missouri; Rev. John W. Aikens, Canada; and all State Superintendents, not delegates.

SUMMARY

Number of delegates that conferences and associations are entitled to according to reports received from registrars	657
Secretary and Treasury, ex officiis	2
Number of delegates recorded, including absentees	637
Lay Delegates: Men, 86; Women, 99; Total	185
Clerical Delegates	452
Number present	579

REPORT OF THE EXECUTIVE COMMITTEE

FUNCTIONS OF THE EXECUTIVE COMMITTEE

A broad charter is given to the Executive Committee in the by-laws of the National Council. Freely analyzed it includes the following:

(a) Representation of the Council in all matters between meetings except as otherwise provided for.

(b) Filling of vacancies in offices, committees and commissions ad interim, also the appointment of representatives on behalf of the Council.

(c) Appointment of committees and commissions authorized but not named by the Council.

(d) Conduct of financial and business affairs of the Council.

(e) Authorization of the expenses of committees and commissions.

(f) General direction of the work of the commissions.

(g) Assembling and forwarding of advance reports to members.

(h) Determination of time and place of meetings of the Council.

(i) Preparation of the Council program.

(j) Particular business referred to it by the Council.

The special business referred to the Executive Committee by the last meeting of the Council, aside from routine, included:

1. The election of an Associate Secretary of the Council.

2. The appointment of a committee or commission on Denominational History.

3. Provision for representation of the Council on the Advisory Committee of the American Bible Society.

4. Final determination of place and date of next meeting

Meeting and Processes

Since the Washington meeting of the Council seven meetings of the Executive Committee have been held. Another meeting is scheduled prior to the meeting of the Council, and the Committee will convene frequently during the meetings of the Council. The average attendance at the meetings has been nine out of a possible fourteen, and ranged from six on one occasion to twelve on another.

The processes at the meetings include the hearing of reports from the officers, committees and commissions; interviews with the chairmen of committees and commissions and with the Secretaries of the Missionary Societies; the appointment of special committees to report, and definite action upon all matters referred to the Committee by the Secretaries and others. The average time given to a session is about six hours.

Co-operation with the Commissions

Through conference with the chairmen the Executive Committee keeps in close touch with the activities of all the commissions in accordance with the provisions of the by-laws.

Shortly after the Washington meeting the Committee studied carefully the actions of the Council affecting the commissions and prepared a statement of their functions and the delimitation of their fields to prevent overlapping.

The Executive Committee has taken the position that except as commissions are specifically authorized by action of the Council statements should not be issued by them without the concurrence of the Executive Committee, and the policy of the Committee has been conservative in this particular; that is, it has not been willing to authorize statements which in its judgment should wait the action of the Council itself.

One statement of a commission requires specific mention, namely, that of the Commission on Interchurch Relations regarding closer fellowship with the Universalist churches. It seemed to the Committee that this statement was of such importance that it ought to be brought to the attention of the churches before it was presented to the Council for action. The Committee therefore authorized its publication as the statement which the Commission proposed to present to the Council.

In connection with the Senate hearing on the prohibition situation the Executive Committee joined with the Commission on Law Enforcement in presenting to the Senate committee a resolution embodying what was believed to be the attitude of Congregational churches and sent to the hearing a delegation to present these points of view.

During the biennium the Committee has made a shift in the relationship of the Commission on Evangelism to the Executive Committee to the effect that the Secretary who serves the Commission on Evangelism is made a Secretary of the Council and delegated to service with this Commission just as he is delegated to service with other commissions, the only difference being that the volume of work of the Commission on Evangelism commands much more of his time than do the other commissions which he serves.

In this connection it may be noted that the Executive Committee offers to each of the commissions the services either of the Secretary or of the Associate Secretary for such assistance as they find it possible to render.

Provision for the Council Meeting

Naturally arranging for the Council meeting asks for no little part of the time of the Executive Committee, particularly as the time draws near for a given meeting.

While not provided for in the by-laws the Executive Committee follows the practice of appointing a sub-committee on program to

co-operate with it in making the arrangements. The following committee was appointed for the Omaha meeting: C. E. Burton, H. M. Pflager, Rev. Albert W. Palmer, Rev. Harry T. Stock, Rev. W. A. Rowell, Dr. Ozora S. Davis, Dr. Charles F. Carter, Mrs. Franklin Warner, Dr. Frank G. Smith.

Shortly after the Washington meeting the Committee assured itself that the choice of Omaha for the 1927 session was a wise one and made announcement accordingly. The date for the meeting was not an easy thing to determine. Four factors in particular needed to be taken into account. Of least importance was the desirability of avoiding the heat of summer if possible; the desire of certain sections of the country to avail themselves of summer tourist rates put a limit against an early meeting; the commencements, and particularly as these affect the Mid-West, called for attention, and finally the fact that many of our largest state conferences meet in the middle of May added to the embarrassment. The Committee is convinced that if the meeting is to be held regularly in the spring or early summer, state conferences should take account of this fact and make possible the use of the second or third week in May.

THE YEAR BOOK

For many years a high standard has been maintained in the publication of statistics of the denomination through the annual Year Book. The expenditure of time and money is so large that the Committee feels the urgency of minimizing this outlay at every point which will not seriously reduce the value of the book.

The merger processes which are resulting in but three columns of apportionment figures will reduce the record of gifts under the apportionment from eleven columns to four. This naturally raises the question as to whether there are other simplifications that might be introduced resulting in substantial savings of time and expense. The Executive Committee has appointed a special committee on this subject in the hope that the book may even be improved in its value by certain simplifications.

The instruction of the last meeting of the National Council has been carried out, limiting the biographical notices under "Necrology" to a few essential items.

Appointments

1. **Associate Secretary.** For a number of years the Council has had an Assistant or an Associate Secretary, but not until the meeting at Washington was this office officially recognized by the Council. At that meeting the Executive Committee was empowered to appoint an Associate Secretary. Pursuant to this action the Committee confirmed a previous appointment of Rev. Frederick L. Fagley, D.D., as Associate Secretary. On request of the Commission on Missions Dr. Fagley was loaned to that Commission for the major portion of his time from February 1, 1926, to February 1,

1927. During this period the service which he had rendered with the Commission on Evangelism fell largely to the chairman of that Commission, Rev. Lewis T. Reed, D.D., and to the Secretary of the Council.

2. **Committee on Denominational History.** As instructed by the Washington meeting the Executive Committee has appointed a committee on Denominational History consisting of the following persons: Dr. William E. Barton, Dr. Charles F. Carter, Pres. Warren J. Moulton, Dr. Carl S. Patton, Rev. Frederick T. Persons and Dr. Edward Lincoln Smith. The Secretary of the Council was designated as Secretary of the Committee. The Executive Committee has outlined the functions of this Committee as follows:

"The annual gathering of the records of current outstanding events in denominational history illustrating the development of denominational life and the doings of prominent churches of the order.

"The bringing of the history of the National Council up to date.

"The preparation and issuing of program for the celebration of such denominational days, for instance, as Forefathers Day.

"A brief necrology of leaders in the denomination, and in short, the setting of such landmarks from year to year as outstanding happenings in Congregationalism seem to call for.

"A report from it to each session of the Council would appear to be desirable, and finally it should be a continuing commission and not a committee. The power to add to its number and to fill vacancies in its membership may well be given to it, and assuming that it will appoint its own chairman the order of the names as above is merely alphabetical."

The work of this committee appears to the Executive Committee to be of sufficient importance to justify its appointment as a permanent commission of the National Council, and so recommends.

3. **Publicity Agent.** For a number of years the question has frequently been asked as to why the Congregational churches with their wide interests did not receive more notice in the public press. The reason was obvious, namely, that little attention was given to this matter while other denominations were maintaining active agencies for furnishing news. The Executive Committee has therefore joined with the Commission on Missions in the employment of a publicity agent in the person of Rev. Herbert D. Rugg to give his entire time to the task of gathering and issuing to the press items of important information. These have been very widely used by the papers, including the largest of our metropolitan dailies throughout the country. This service is sent to 960 daily papers, 2,500 weekly papers and 40 religious papers. It includes items of interest arising from the work of the National Council, of the several Missionary Societies, the State Conferences, and even the local churches so far as possible.

Some 200 daily papers, with a total circulation of more than 2,000,000, requested the copy for the "Fellowship of Prayer" during Lent. This new feature of our activity is commending itself very strongly to all who know of its working.

4. **Transportation Bureau.** The mutual interests of railroads and religious organizations are much more numerous than might appear at first thought. The complex organization of a denomination like ours, with its various departments and societies, is confusing to officials of the railroads who are not personally familiar with that organization. It is in response therefore to the desires of the railroads that the Executive Committee some time since designated certain agents who might represent us in dealing with the railroads. The business has grown larger and the Executive Committee has therefore constituted a Bureau of Transportation in consultation with and representing the interests of the Missionary Societies as well as the National Council. At present this Bureau consists of Dr. F. L. Fagley, Director; Dr. George T. McCollum of Chicago; Dr. Everett Lesher of Minneapolis; Dr. William J. Minchin of San Francisco, and Rev. John Stapleton of Washington, D. C.

The functions of this Bureau include the arrangements for meetings and conventions with reduced rates, special cars, special trains, and the like; the furnishing to the railroads of lists of delegates who need information concerning railway service to meetings and conventions, and most delicate of all, the certification to the railroads of persons entitled under the laws and under the rules of the roads to transportation favors.

5. **Delegation to the World Conference on Faith and Order.** Acting for the National Council the Committee voted to participate in the Conference on Faith and Order to be held at Lausanne, Switzerland, in August, 1927, with the understanding that this action in no way committed the churches to any findings which that Conference might arrive at. Six delegates were named to represent the denomination and provision made for substituting others in case of inability of any of these to attend. Provision is being made for special consideration of this Conference at the Omaha meeting under the guidance of the Commission on Interchurch Relations.

6. **Miscellaneous Appointments.** From time to time the Committee has been called upon to fill vacancies in committees, commissions and delegations. So far as these affect the organization of the Council they appear in the printed list of officers, committees and commissions.

Finances

1. **In general.** The report of the Treasurer is given elsewhere as duly audited by an accredited accountant. The present budget of the National Council is based upon the fairly constant income of the Council as indicated in this report, and the authorized expenditure for our organization as now set up calls for the full amount of income. This being true it is important that any proposals involving further expenditure should have careful consideration by the Executive Committee before action is taken by the Council, so that the delegates could act in the light of all the facts.

2. **Expenses of Committee Members.** Immediately after the Washington meeting of the Council the question arose as to whether the expenses of members of committees of the Council in attendance upon the meeting should be paid from the treasury of the Council. A special committee was appointed to give this question careful study, and on the basis of that study the committee reported as follows:

FIRST, there appears to be no established precedent for paying the expenses of committee members who are present at a National Council, except that the chairmen of certain committees have had their expenses paid in recent years without such payment being definitely authorized. It seems to your committee that such exceptions should not have been made in the past, and that they should not be continued in the future. The attendance of the chairmen of these committees is no more **required** than that of the other members of such committees, and the payment of their expenses becomes an unfair discrimination in their favor.

SECOND, the payment of all necessary expenses of all persons, officials and delegates, whose presence is necessary to the work of a National Council is manifestly just in principle. In practice, however, we are limited by the resources at our disposal. The expenses of delegates are paid only in part. In the case before us it appears that there are involved the expenses of some two hundred persons and who must all be treated alike. There are no funds available from which so large an expense account can be met.

Your committee therefore RECOMMENDS that for the present no change be made in the established practice, and that the expenses of members of committees in the National Council be not paid, such expenses being regarded as in the past, a contribution made to the service of the Church; and that this answer, with the reasons given, be returned to all members of such committees who present an expense account, with our regrets that such necessity is laid upon us.

Your committee has also taken into account the fact that at each National Council one-half of the membership of the succeeding Council is known. If the new members of the committees were appointed from these hold-over members it would partially solve our problem. Such a precedent once established would soon grow into a custom. It might then become possible in the near future to put the non-delegate members of such committees on an equal footing with the delegate members in the payment of expenses. Your committee would further RECOMMEND, therefore, that the Executive Committee, through its Chairman or Secretary, convey such suggestion to the Moderator and to the Chairman of the Nominating Committee of the next National Council.

In sympathy with the above statement the Executive Committee has regarded the service of speakers upon the program as a part of the common fellowship so far as those speakers are taken from the regular delegates and attendants upon the Council. Necessarily expenses have had to be paid for certain speakers who were brought to the Council meeting for that purpose alone; but under the limited income of the Council the Committee has been obliged to be extremely economical in this particular.

3. **Expenses of Commissions.** As directed by the by-laws the Executive Committee has passed upon the expenditures of the several commissions, which have been modest. With our present income only $3,000 is available for the annual budgets of all of the commissions aside from that on Evangelism, which is the one commission with large executive service to be rendered the denomination in a field where no national society is operative. The Committee believes that where a national society is functioning in a given field the Council's commissions should not duplicate the organization and that executive responsibility should be left to the societies while the commissions confine their service to that of study and recommendations.

4. **Funds.** The National Council is not endowed. The Corporation for the National Council does hold a little more than $3,000, the income of which is available for the National Council. There is being probated at the present time, however, a will which will bring to the National Council approximately ten times this amount designated for use in the field of evangelism. This will has raised with the Executive Committee the question of cultivating resources of this kind, and at the request of the Committee the chairman prepared the following forms of bequest which were approved by the Committee:

I give and bequeath unto the Corporation for the National Council of the Congregational Churches of the United States, a Corporation organized under the laws of Connecticut, ... dollars, to be held and administered

1. by it and used under the direction of said Council, or of its Executive Committee, to defray the expenses of such work or service as said Council is authorized to cause to be performed or rendered, or to defray the administration expenses of the Council itself.

(or)

(same as above down through word "dollars," then) in trust to hold the same as a permanent fund to be known as the (insert the name of the

2. donor) Fund, to be safely invested and reinvested by said Corporation from time to time in its discretion, and the income to be used (and so on as above.)

(or)

(same as first above down through word "dollars," then) in trust to hold the same as a permanent fund to be known as the (insert the name of the donor) Fund, to be safely invested and reinvested by said Corporation from

3. time to time in its discretion; and to pay over the income semi-annually to (name any church or Congregational institution which the donor may wish to aid) for the support of the work of said beneficiary.

(or)

(same as next above down through word "trust" and then) specify any other

4. trust that may be desired by the testator within the general field of the work of the Congregational churches.

The Committee instructed the Secretary to give publicity to these forms. This has been and is being done.

5. **The Mileage Fund.** This fund as shown in the report of the Treasurer is not available for the use of the Council itself, but is a pooling fund of those Conferences and Associations which have voted to co-operate and to pay one cent per capita into this fund. It made possible the payment of one and a half cent per mile on the travel of each participating delegate to the Washington meeting.

6. **The Miscellaneous Fund.** For two years, and until February 1, 1927, the Executive Committee was asked to administer the Miscellaneous Fund provided from apportionment giving through the Commission on Missions. The maintenance of such a fund was authorized by action of the Council at Washington in 1925. Its chief beneficiaries have been the Federal Council of Churches of Christ in America and the American Bible Society.

By action of the Commission on Missions this is now being administered by the Executive Committee of that Commission, and its application confined to the two organizations mentioned.

Mr. Franklin H. Warner has given unstintedly of his time to the interests of the Council as its Treasurer, for which he is entitled to the appreciation of all the churches.

Miscellaneous

Among the miscellaneous items attended to by the Committee might be mentioned the following:

The publication of the addresses of the Honorary Moderator and Moderator, with the Council Sermon of 1925 under the title "Modern Churchmanship." This was widely circulated among our churches.

The Committee joined with the Commission on Missions in recommending to the churches contributions in aid of the First Church of Washington in the construction of a new building.

The following resolution was passed regarding ordination of directors of religious education in answer to inquiry of the Hampden Association of Massachusetts:

"In reply to the overture of Hampden Association, we recommend:

"1. That the Executive Committee of the National Council desires to urge upon the Churches the avoidance of any tendency to ordain to the ministry persons who have not received College and Seminary preparation, or those who do not intend to make the Christian ministry, in its dignity and integrity, their permanent life vocation.

"2. That the Executive Committee recognizes the need of a specialized ministry in the modern Church and therefore approves the tendency to ordain to the ministry qualified candidates who specialize in the work of Religious Education and who should be recognized and honored as leaders in this developing phase of church work."

Fraternal relations with the Congregational Union of England and Wales were cultivated by the attendance of the Secretary upon its spring meeting in London certified by the Executive Committee as a fraternal delegate from our churches.

Provisions were made through a special committee for reporting recommendations of amendment to the constitution and by-laws called for by the extensive reorganization of our missionary societies. The proposed revisions are appended to this report and

should be subject to decisions reached in connection with the report of the Commission on Missions so that they may harmonize with actions taken regarding the by-laws of the several missionary societies.

The General Secretary was requested to prepare at his convenience a manuscript covering the history of the National Council, this to be done in consultation with the commission on Denominational History.

Provision was made for representation on the Council of the American Bible Society by the New York representative of the American Board of Commissioners for Foreign Missions.

The Committee endeavors just so far as possible to provide a representative of some phase of the work of the National Council for each of the major meetings of the state conferences.

RECOMMENDATIONS

The Executive Committee makes the following recommendations:

1. That the Council itself hear invitations from the floor for the entertainment of the next meeting of the Council.

2. That the state conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.

3. That the "Congregational Conference in Porto Rico" be recognized as a Congregational association entitled to representation by one delegate and an additional delegate for each ten churches or major fraction thereof in addition to the first ten.

4. That the following persons be elected corresponding members for the current meeting: State Superintendents who are not delegates; Rev. Frederick L. Fagley, Rev. William E. Gilroy, Mr. Rolfe Cobleigh, Rev. Herbert D. Rugg (and others to be reported at the meeting).

5. That the Council appoint a permanent commission on Denominational History, with functions as outlined above.

In conclusions the Committee regards with satisfaction the evidence of vitality throughout the denomination and wishes to record its sense of gratitude at being entrusted with interests so large and vital in the ongoing of the Kingdom of God in the earth.

PROPOSALS FOR AMENDMENT TO THE CONSTITUTION

The Constitution requires that notice of amendment should be given at a preceding meeting or be proposed by some general state organization and published with a notification of the meeting.

On account of the proposals for reorganization of the missionary societies, certain amendments to the constitution and by-laws of the National Council are called for. The Executive Committee will be prepared to submit forms in accordance with the final recommendation of the Commission on Missions.

The following proposals were made at the Washington meeting as recorded in the minutes of that meeting:

The Committee on Credentials recommends an amendment to the Constitution, Article III, paragraph 1d, adding the words "his residence" and "geographical," so that it shall read: Any delegate who shall remove *his residence* from the *geographical* bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election.

An amendment to Article III, paragraph 2, adding the words "Associate Moderators," so that the section on honorary members shall read: "Former Moderators, Associate Moderators and Assistant Moderators of the Council, etc."

The Committee recommends interpretative footnotes to Article III, paragraph 1a, to read: "By vote of the Council a major fraction of ten is six or more; and a major fraction of ten thousand is five thousand and one, or more. A state having only one organization, either conference or association, may send delegates on the dual basis of one for every ten churches and one for every ten thousand members."

Also an interpretative footnote to Article III, paragraph 4, to read: "A delegate whose term expires, for example, in 1927, is not a member of the 1927 Council."

Also an interpretative footnote to Article III, paragraph 1, 6, requesting the recognition of women as lay delegates equally with men.

Notice was given of change in Article III of the Constitution, beginning with the last line of page 200 of the Grey Book to read:

The churches in each State Conference shall be represented by two delegates, one of whom shall be a woman. Each Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof, one-half of whom shall be women. States having associations but no conference, or vice versa, shall be entitled to their full representation.

Voted: That notice be given of an amendment to the Constitution, Article III, Section 2, if in the judgment of the Executive Committee it be necessary, making the members of the Promotional Council honorary members of the National Council.

The Corporation recommends that By-Law XII of the National Council be transferred to the Constitution of the National Council and denominated Article IV of that instrument, with consequent renumbering of the following articles of the Constitution, thus safeguarding the regulations of the Council concerning the Corporation against the easy methods of amendment which properly apply to the By-Laws as a whole.

REPORT OF THE SECRETARY

In giving account of his stewardship the Secretary may begin with his activities in the engine room or his observations from the watch tower. He chooses the latter.

I. Observations

In the office of the National Council one comes into vital contact with churches of all types in all parts of the country and with all departments of our organized life and common activity. One's mind would need to be very dull indeed to escape a wide range of impressions.

1. The prevailing spirit. The whole gamut of feeling is represented in the spirit in our churches from despair to optimism, but with optimism decidedly in the ascendancy. There are dying churches and languishing enterprises of course. Shifting populations, changing situations, human frailties and divine providence dictate that some endeavors shall not succeed; but where there is real work to be done by the church in combination with sincere endeavor to do it, failure is the rare exception. While therefore no eager soul is ever fully satisfied the prevailing spirit among us is that of confidence and a sense of victory.

The general temper of mind among our pastors and people is that of broad tolerance coupled with deep conviction; but little of narrow outlook and less of fanatical spirit is found among us. In this day when vital religion is more than ever necessary and when breadth of view and width of interests are essential, the mission of a fellowship like ours has an importance that it is hard to overemphasize.

Noteworthy is the emphasis now being placed upon prayer and worship. A hunger on the part of pastors and people for a genuine spiritual life is distinctly in evidence.

2. Tendencies. The popular tendency is toward practical religion, and has been for some time. Metaphysical conceptions have but small part in the modern sermon—perhaps too small a part. Action rather than thought seems to be the essence of religion today.

(a) The Social Gospel. This leads to the social gospel in which the Congregational churches have ever been leaders. With our churches this does not mean lessening of emphasis upon Christian character and personal religious experience; rather does it insist that such experience and character are developed by exercise in practical realms on the one hand and on the other cannot do otherwise than express themselves in practical Christian living.

(b) Religious Education. Popular emphasis upon the needs of religious education is reflected in the tendency of our churches. Perhaps it would be equally true or truer to say that these popular tendencies are occasioned in no small part by the leadership of Congregationalists in this field. The number of full time religious education directors is rapidly increasing. Where such expert service cannot be employed the pastor himself, with or without other assist-

ants, gives special attention to this phase of church life. More and more also churches which heretofore have employed only the pastor are now employing helpers of different types.

(c) **Liturgical Services.** Worship "in the beauty of holiness" is now widely stressed by our churches. It is not uncommon to find dignified, though often simple liturgical forms in use even in the smaller churches. Here it is universal that pastors are insistent upon substance, reality and fervor in worship where such forms are used. They recognize the danger of slipping into the use of empty forms.

(d) **Metamorphosis of the Prayer Meeting.** The church night is to considerable extent taking the place of the older type of prayer meeting. Church night usually means a supper, some social features, some educational feature, some inspirational feature, but always includes the devotional. In frankness one cannot but note that in many other churches the prayer meeting has disappeared.

(e) **The Community Church.** No one knows just what direction the community church is taking. Many Congregational churches, however, are coming to be known as community churches, the denominational name frequently being all but lost sight of. In other instances Congregational churches surrender their connection with the denomination to join with other bodies in community churches. In still other cases community churches newly organized or formed by the merger of other denominational churches seek affiliation with the denomination. The one clear note is that the small community is heartily weary of sectarianism.

3. **The Commissions.** The commissions and committees of the Council have been giving real attention to their tasks. This will be evident from reference to the several reports published herewith.

We bear in mind that these commissions are for the most part not executive bodies. It will also be remembered that the major portion of the membership of the commissions are not expected to attend the meetings, but to serve as corresponding members. The active membership of the commissions have been markedly faithful to their obligations. It speaks well for the vitality of the Christian life of our churches that men and women are available who will render voluntary service of such high value.

4. **The Societies.** During the period the outstanding interest in the society work from a denominational standpoint has been the reorganization under the report of the Committee of Twelve. Here the first observation must be on the good spirit shown almost universally in connection with this rather exacting enterprise. The societies have been carrying on splendidly. There has been no slump in the contributions to the societies, such as was feared. The missionary work on the field is shown to be with rare exceptions prosperous. Opportunities for enlarging the work as rapidly as funds are available are many.

With the new order under reorganization wider responsibilities will be laid upon our democracy. More people are to have a vital voice in the work of the organizations. The effectiveness of regional committees, a new feature in our scheme, remains to be determined largely by two factors, (1) the responsibility laid upon these organizations by the societies, and (2) the interest which these committees take in the common work.

5. **The Challenge of the Times.** Every age has challenged the church. That challenge may not be so vicious in our age as it has been in some, but seldom if ever has it been more insidious on the one hand or more exacting on the other. Our day demands that the church shall in thought keep pace with or outrun the new knowledge which is now making men dizzy by its vastness. It demands also intensity and richness of spiritual life able to cope with the rush and the crush of modern civilization, so-called.

II. Personal Activity

The Secretary's range of interests is necessarily very wide. He must deal with purely mechanical matters; no less must he give attention to deeply spiritual matters. The Secretary must think of churches, ministers and people in the mass, but he must also maintain the most intimate personal relations. His correspondence is frequently with classes; it is also constantly with individuals. He is an office man, but he is also a man of the pulpit and platform.

1. **Business of the Council.** The business of the Council covers a rather wide range in spite of the fact that the Council itself is scarcely in the class of an executive organization. To begin with there is the preparation for the biennial meeting, the organization of its program, securing of speakers, assembling advance reports, publishing the Grey Book, prompting the various committees, commissions and societies regarding their part, seeing that arrangements are made for entertaining the Council, for transportation and enrollment of visitors, as well as securing the election of delegates, with all the minutiae attending such a gathering. Following the meeting all its actions are to be put in form, first for the minutes and then for their execution by the different departments, commissions and committees.

Ad interim the work of the Executive Committee is a constant charge upon the Secretary. Less frequently, but with somewhat larger load of responsibility, is the work of the Corporation for the National Council with its large trust funds.

Many details are involved in securing the data for and the publishing of the annual Year Book. The finances of the Council require considerable attention both in the matter of securing and dispensing of funds. All expenditures pass under the eye of the Secretary and all bills are O. K.'d by him. There is a large volume of correspondence covering the whole range of church and denominational interests. In the routine of the day's work many interviews

are held in the office with individuals who call, and with small committees representing the commissions and societies, interdenominational agencies, and the like.

This business of the Council calls for careful organization of office force and plans of operation; also for the constant checking up and prompting of various committees and officials. Here the Secretary is permitted to record very great satisfaction in the faithful co-operation of an earnest staff of capable associates and assistants.

2. **The Business of the Societies.** The Secretary is invited to attend the meetings of the various boards and to take such part in their interests as his time will permit. So far this has been but nominal because of lack of time.

Practical contacts of the Secretary and the National Council office with the missionary societies is through the Commission on Missions, of which the Secretary of the Council is the General Secretary. To the Secretary falls the responsibility of preparing the docket for the Commission on Missions, for its Executive Committee and to a large extent for its sub-committees, such as that on Survey, which considers the distribution of apportionment moneys. In recent months considerable attention has had to be given to the work of the Committee of Twelve on Missionary Organization, especially in the item of adjusting the recommendations adopted at the Washington meeting to the several sets of by-laws of the societies and of the National Council.

The Secretary has attended regularly the meetings of the Promotional Council, and during the period of its initiation served on the Committee on Projects, which was charged with converting the apportionment plan into one involving not only apportionments of money but apportionments of actual work.

3. **The Commissions.** The Associate Secretary and the Secretary by the direction of the Executive Committee have divided between them service for the several Commissions of the National Council in addition to the Commission on Missions. Considerable attention has been given to the work of the Commission on Evangelism, especially during the period when the Associate Secretary, Dr. Fagley, was loaned by the executive Committee to the Commission on Missions as its Secretary in the field of promotion. The largest amount of time was called for in the preparation of the 1927 "Fellowship of Prayer," sponsored by the Commission on Evangelism not alone in behalf of the Congregational churches but of the various denominations represented in the Federal Council. The Secretary has given personal service also to the Commission on Social Relations, the Commission on Interchurch Relations and the Commission on Inter-racial Relations.

4. **Representative Functions.** State Conferences, District Associations, annual meetings of the societies, gatherings of other

denominations and interdenominational conclaves, as well as large numbers of individual churches, claim the time of the Secretary for public addresses, a more detailed account of which is given below.

5. **Writing.** In addition to the regular correspondence of the office innumerable documents call for preparation. These embrace dockets for meetings of all kinds, reports on various subjects, collection of data for committees and commissions, articles for The Congregationalist and Missionary Magazines, leaflets and booklets on various subjects, and a monthly bulletin called the News Letter sent to all pastors.

III. Apportionments and Travel

The following covers the period of fifteen months, from November 1st, immediately after the last meeting of the Council, to the time of the writing of this report on March 1st.

1. **Addresses.** In the fifteen months fifty-one major addresses were delivered dealing with denominational interests of a wide range, and including sermons to audiences of all kinds, from a score of people in the open country church to the large congregation in the metropolitan sanctuary. Besides addresses at ecclesiastical councils, convocations and annual meetings of societies, addresses before colleges, seminaries and special gatherings, there is a particular demand for sermons and addresses at anniversary and memorial occasions.

2. **Meetings.** Besides innumerable small conferences the period of fifteen months has called for one hundred and ninety major meetings, largely meetings of commissions and committees. One hundred and twenty-one of these were denominational in nature and sixty-nine of them were interdenominational, the latter very largely related to the Federal Council of Churches. The interests involved ranged all the way from those of the individual church to international relations. They embraced ministers' meetings, hearings with the President of the United States, conferences with the Young Men's Christian Association, fraternizing occasions for better relations with the Jews, advisory committees on national broadcasting of religion, and almost everything in which a Christian should be interested.

3. **Travel.** The record of mileage in travel for the fifteen months reaches a total of 43,943 miles, or an average of 35,156 miles per year. This travel has taken the Secretary into fifteen states and across the Ocean to Great Britain as a fraternal delegate to the meeting of the Congregational Union of England and Wales.

Permit me in conclusion to make record of my deep and growing appreciation of the privilege of having a vital part in so wide a range of practical Christian service.

Respectfully submitted,

CHARLES EMERSON BURTON.

REPORT OF THE ASSOCIATE SECRETARY

As Associate Secretary a variety of duties fall to my care, chief of these is that of serving as the executive of the Commission on Evangelism and Devotional Life. This is a most pleasant and rewarding responsibility. The executive of this body is in direct and intimate relationship to pastors and churches, as the field of this Commission has always been broadly interpreted to cover the general range of the work of the Church. The state of the spiritual and devotional life of the people is closely knit up with the well-being of the Church. The correspondence, especially with the younger men is continuous and varied, and offers many opportunities for service. The preparation of the material for this Commission requires thought and care throughout the year, while its printing and circulation in the fall and for the Lenten season brings many duties.

The Associate Secretary is also assigned to the Commissions on Law Enforcement, International Relations, and Men's Work for such secretarial duties as may be desired by these bodies. Each of these agencies has an interesting field and the work is expanding gradually as experience indicates fruitful lines of activity as the reports of these Commissions printed elsewhere indicate.

The Associate Secretary is by election also Scribe of the Executive Committee and serves that body and its committees as occasion offers. He is also in general charge of the apportionment and collection of the per capita contributions from the states for the support of the Council and its work. These contributions are maintained at a good level. The Executive Committee issued a helpful document some two years ago explaining the work of the Council, for use by the states in sending the annual apportionment to the local churches. A like message has also been carried to various state meetings by representatives of the Council. As the people learn more of the value of the Council to the churches and to the whole Christian enterprise, fewer questions are asked as to the why of the per capita contributions. More missionary work is needed however at this point, that the people may understand just what the Council does of value to the churches.

The office management and routine is likewise committed to the Associate Secretary and it is my pleasure to report that we have an efficient and co-operative staff of workers. All the people take a deep and personal interest in the work and each employee seeks in every way to make his or her work count for the most in real service to the churches. Our salaries are modest, our expenses safely within our receipts.

The most pressing need here is some sort of protection in age or sickness for these employees. At the present there is not a particle of protection for them against sickness, accidents or age.

These people are not ordained, so do not come within the protecting care of the Annuity Fund, but the denomination is nowhere served with more loyalty, efficiency and devotion than by these unprotected employees.

The supervision of printing and the distribution of the Pastors News Letter, and the Year Book, and the preparation and distribution of the Calendar Service and of general publications of the Council, fall to the Associate Secretary, as do the general publicity plans for the Council, the registration of delegates for the National Council and other items relating to the general arrangements for the Council Meeting.

The Calendar Service is a new feature of our denominational life and is being used to advantage by many churches. The circulation has grown to 40,000 copies per week.

The Associate Secretary fills in elsewhere as occasions offer. For example, from February, 1926, to February, 1927, I served the Commission on Missions for the major part of the time. During this period Dr. Burton directed the work of the Commission on Evangelism with the assistance of Dr. Reed, Chairman, and of Miss Ella G. Sparrow, the Assistant Secretary, and these carried forward the work in effective fashion.

The Associate Secretary has certain responsibilities in interdenominational agencies, such as Anti-Saloon League of New York, Church Peace Union, the Federal Council of Churches of Christ in America, etc. In these relationships I seek to present and to maintain as occasion offers, what I think is the position of the Congregational churches on such subjects as may be considered by these bodies. Whatever time and strength is left is devoted to speaking in the churches and before church organizations, service as Director of the Transportation Bureau, and in conference concerning our common interests.

There are many opportunities in these varied activities to serve our pastors and churches. Opportunity to do a full day's work each day and in this measure working that our great fellowship of Congregational churches may grow in grace and power and exert a helpful influence in the up-building of our common life.

F. L. FAGLEY.

STATISTICAL REPORT

"The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding." (By-law VI.)

At this writing the statistics for the year 1926 are not available. It will be possible to present them at the meeting in Omaha. The following studies therefore are confined to the year 1925 in comparison with previous years, especially the year 1924.

The accompanying tables afford a basis for studying the progress of the denomination along a number of lines:

Gains and Losses

The statistics show a general upward trend and indicate a healthy life in the churches generally. While a decrease in the number of churches and the number of ministers is shown, as also in a few minor items, knowledge of the facts behind the figures make these showings of comparative unimportance while in the important features there are notable upward indications covering such items as additions to membership, total gains, membership in Sunday Schools and young people's societies, increases in property values and in invested funds, increases in the current expenses of the churches and in the average salaries of pastors, with some increase in the apportionment benevolences and in the total amount of money available for the missionary societies.

Churches and Membership

There were forty-four fewer churches January 1, 1926, than there were January 1, 1925, leaving the total 5,636. This same tendency is marked in other denominations and is accounted for largely by the dropping from the role of many small churches started in home missionary boom times when new country was being settled, but which are no longer needed as the population has adjusted itself to a more permanent basis. To some extent also the tendency to consolidate churches accounts for the decrease in number of churches at the same time with the considerable increase in the total membership of the churches. The time is past for the organization of large numbers of new churches; the time is with us for the organization of fewer and stronger churches, and the challenge is to provide adequate means with which to meet the more difficult, but perhaps more important situation.

The membership of our churches shows the largest net gain in the history of the denomination, namely, 22,665. It should be noted that 6,296 of this increase in membership is accounted for by the receiving of the Evangelical Protestant Churches into fellowship with the denomination, leaving a net gain of 16,369 exclusive of this membership. This means that the increase is still considerably above the average. The additions on confession were 45,722, which

has been exceeded in one year only, namely, in 1921 when the additions on confession were 45,875.

The revision of roll still shows a severe loss totaling 28,996 which is a little heavier than the preceding year, but not so large as in 1923. Improvement is shown in the absentee list, which numbers 108,686 as compared with 111,112 the preceding year and 117,537 in 1923. It seems that by revision the churches are reducing the number of their absentees.

The average membership of a Congregational church in 1925 was 160; the preceding year it was 155. Ten years earlier it was 128. In other words the size of our churches is gradually increasing. In 1924 there were 73 churches of 1,000 members or more; in 1925 there were 3 such churches. Churches between 500 and 1,000 numbered 351 in 1924 and 370 in 1925. At the same time the smaller churches are decreasing in number because of course they are growing into larger churches. In 1924 there were 3,250 churches of 100 members or less. This has decreased to 3,182 in 1925, leaving us 56.5 per cent. of our churches of 100 members or less. A fair deduction from the above data would be that more than half of our churches are rural or village churches, but that much more than half of the membership is urban.

Sunday Schools

The number enrolled for 1925 was 797,987, showing an increase of 10,423 over the preceding year. Those who are naturally inquisitive will note that this increase is something less than half the increase in the total membership of the churches. The importance of the work of the Church School cannot be over-emphasized because of its relationship to the future of the church. 959 mission Sunday Schools were reported, being a gain of 49, with a membership of 39,425, or a gain of 1,520. The reports under this head are not wholly dependable.

Young People's Societies

It is difficult to secure satisfactory statistics regarding young people's societies because plans of organization are varied. Reports, however, show 2,996 such societies, which is a gain of 43 over the preceding year. Membership is given as 121,910, being an increase of 2,432.

Ministers and Salaries

The total number of ministers, including pastors, retired ministers and ordained men and women serving in other capacities, is reported as 5,510. 3,244 of these were reported as serving churches; in addition an indefinite number, perhaps 500 others who are not ministers in full Congregational standing, were serving as pastors of churches. There was a decrease of 103 in the total number of Congregational ministers in full standing. The number of deaths

were 135 and the number of ordinations 89. The difference in the supply by ordination as compared with the loss by death is doubtless made up by receiving ministers from other denominations in larger numbers than we sent to other denominations, this except in so far as the number is actually decreasing.

The average salary for pastors in 1925 was $1,969, being forty dollars in advance of the preceding year. The average salary in 1920 was $1,600.

Finances

The total home expenses of the churches was reported in 1925 as $20,772,218, representing an increase of $1,264,611. Property valuation was shown as $155,452,752 (a large trust showing in the single year an increase of $11,042,502). Invested funds of the churches were shown as $17,824,060, the gain in one year being $704,579; including gifts for benevolences as reported to the Year Book the per capita giving has increased since the close of the war from $16.25 in 1918 to $28.26 in 1925, which represents an increase of 71 per cent in per capita giving.

Benevolences

We are most interested in our apportionment giving, and here our figures are most dependable because they are the official reports of our society treasurers. The total for 1925 was $3,179,316, as reported in the tabular statement, which should be increased by $7,487 shown in last minute corrections, which is $74,283 more than the total for the preceding year. When 1926 is added it will be shown that we have contributed substantially the same amount for five years in succession.

The total benevolence giving, including non-denominational, shows a decrease of $454,434. Here our figures are not so dependable because too many uncertain factors are involved.

Including income from permanent funds, legacies and the like our Congregational Missionary Societies had available in the year for their current expenditure $5,088,996, being an increase of $68,358 over the preceding twelve months.

All in all the statistics of the denomination in so far as statistics are valuable give cause for courage and stimulation for renewed endeavor.

1925 SALARIES BY SUPERINTENDENCY DISTRICTS

The following table is based on the Year Book giving the 1925 figures. The order of the arrangement is determined by the last column.

Among the factors which account for the variation are (a) the number of city churches compared with the total; (b) the proportion of the churches located in regions where living is inexpensive; (c) variation in the standards of living; (d) administrative policies of conferences.

Salaries reported as less than $500 are not included in the computation on the theory that these represent part-time service.

STATES AND DISTRICTS	Under $1000	$1000 —1499	$1500 —1999	$2000 —2999	$3000 and over	% Under $1500
Missouri	0– 0%	1– 2%	17–41%	9–22%	14–34%	2%
[1]Southwestern	0– 0%	1– 7%	6–43%	4–29%	3–21%	7%
Kansas	5– 6%	7– 9%	37–47%	21–26%	9–11%	15%
Oregon	1– 2%	6–15%	16–40%	11–28%	6–15%	17%
California, So.	7– 7%	14–14%	27–27%	26–26%	25–25%	21%
[2]Middle Atlantic	13–11%	14–11%	33–26%	32–25%	35–27%	22%
Illinois	16– 7%	37–15%	53–22%	79–33%	55–23%	22%
Nebraska	9– 8%	16–14%	44–39%	33–29%	9– 8%	22%
Rhode Island	1– 7%	4–17%	6–26%	5–22%	7–30%	24%
Minnesota	9– 7%	23–17%	48–35%	39–28%	19–14%	24%
Indiana	4–17%	2– 8%	5–21%	5–21%	8–33%	25%
Wisconsin	14–10%	24–16%	35–24%	48–33%	24–16%	26%
Iowa	20–10%	33–17%	55–28%	65–33%	23–12%	27%
[3]Rocky Mt.	7– 9%	14–18%	26–34%	20–26%	9–12%	27%
Ohio	14– 9%	29–18%	36–23%	38–24%	42–26%	27%
Connecticut	18– 7%	57–22%	73–28%	68–26%	45–17%	29%
California, No.	8–10%	16–20%	27–33%	14–17%	16–20%	30%
Montana	4–10%	8–20%	13–33%	11–28%	3– 8%	30%
Massachusetts	30– 6%	127–25%	112–22%	121–24%	109–22%	31%
[4]Central South	6–13%	9–20%	12–27%	12–26%	6–13%	33%
New York	23–10%	52–23%	44–19%	55–24%	54–24%	33%
So. Dakota	12–12%	22–22%	47–47%	11–11%	6– 6%	34%
Washington	12–12%	24–24%	37–37%	17–17%	8– 8%	36%
Michigan	22–12%	46–25%	50–30%	35–19%	33–18%	37%
Vermont	15–10%	39–27%	53–37%	25–17%	10– 7%	37%
Maine	13– 8%	47–30%	49–31%	29–19%	17–11%	38%
[5]Southeastern	11–19%	14–24%	12–20%	10–17%	12–20%	43%
No. Dakota	19–31%	9–15%	18–30%	11–18%	4– 7%	46%
New Hampshire	21–14%	58–40%	34–23%	20–14%	12– 8%	54%
Hawaii	15–30%	17–34%	4– 8%	10–20%	4– 8%	64%
[6]Colored	13–30%	22–51%	6–14%	2– 5%	0– 0%	81%
1925 Totals	362– 9%	792–22%	1035–28%	886–24%	627–17%	31%
Compare 1924	340– 9%	866–24%	1007–28%	880–24%	540–15%	33%
" 1922	575–15%	944–26%	1094–28%	754–20%	445–11%	41%
" 1920	932–23%	1137–28%	971–24%	636–16%	361– 9%	51%

NOTE—[1]Southwestern: Ariz., N. M.; [2]Mid. Atl.: D. C., Md., N. J., Pa., Va., W. Va.; [3]Rocky Mt.: Col., Utah, Wyo.; [4]Cent. So.: Ark., La., Okla., Tex.; [5]Southeastern: Ala., Fla., Ga., Ky., Miss., N. C., S. C., Tenn.; [6]Colored: Ala., Ga., La., N. C., S. C., Tenn., Tex.

COMPARATIVE STATISTICS

	Number Churches	Total Members	Absent Members	Confession	Total Additions	Revision	Net gain or loss	Total Ministers	Number Ordained	Died	Total Benevolence	Per Capita	Home Expenses	Per Capita Giving
1863	2,652	260,284	30,854	7,765	14,378	755	3,093	2,693	—	—	(no report)	—	(no report)	—
1873	3,326	323,679	42,660	13,216	24,620	836	4,763	3,238	—	—	$1,213,816	$3.75	$1,978,365	$ 9.86
1883	4,010	396,209	57,004	14,800	28,377	1,724	8,590	3,796	—	—	2,638,619	6.66	3,943,228	16.61
1893	5,236	561,631	75,377	34,444	57,561	9,287	18,906	5,138	—	—	2,402,679	4.27	7,005,338	20.31
1894	5,342	583,539	76,800	38,853	62,946	9,625	21,908	5,287	—	—	2,190,111	3.75	7,035,307	15.81
1895	5,482	602,557	77,961	35,327	57,932	10,166	19,018	5,347	—	—	2,187,050	3.63	6,707,613	14.93
1896	5,546	615,195	80,485	32,147	54,640	12,814	12,638	5,405	—	—	2,129,456	3.46	6,871,128	14.63
1897	5,614	625,864	82,909	31,090	52,211	11,181	10,669	5,475	—	—	2,445,324	3.91	6,643,798	14.52
1898	5,620	628,234	83,148	25,189	44,492	12,142	2,370	5,639	—	—	1,892,919	3.01	6,725,911	13.69
1899	5,604	629,874	86,378	24,514	44,185	12,138	1,640	5,614	—	—	2,110,413	3.55	7,023,124	14.50
1900	5,650	633,349	89,002	27,101	48,602	12,762	3,475	5,568	—	—	2,201,161	3.47	7,497,930	15.33
1901	5,753	645,994	91,112	28,398	49,879	12,493	12,645	5,717	158	105	2,233,722	3.46	7,580,665	15.19
1902	5,821	652,849	94,775	29,195	51,627	13,456	6,855	6,015	138	101	2,130,379	3.26	7,921,023	15.39
1903	5,900	660,400	100,335	29,404	51,521	12,260	7,551	6,071	152	108	2,088.967	3.16	7,954,566	15.21
1904	5,919	673,721	100,829	30,193	53,198	13,623	13,321	6,059	137	95	2,165,904	3.21	8,383,567	15.66
1905	5,931	684,322	103,124	34,881	57,722	13,599	10,601	5,933	143	115	2,353,024	3.44	8,490,212	15.84
1906	5,923	696,723	107,114	32,890	56,543	13,354	12,401	5,900	88	104	2,446,256	3.51	8,594,129	15.84
1907	5,977	708,553	91,304	34,587	59,289	14,031	11,830	5,966	114	120	2,591,660	3.66	8,996,014	16.35
1908	6,006	719,195	111,322	35,100	59,792	14,688	10,642	5,924	104	91	2,359,251	3.28	8,992,707	15.79
1909	5,991	731,079	113,012	34,245	62,481	21,256	11,884	5,988	99	85	2,813,262	3.85	9,107,519	16.31
1910	6,033	735,563	113,713	30,582	57,689	23,548	4,484	6,033	112	98	2,860,582	3.89	8,965,894	16.08
1911	6,048	738,741	111,376	30,319	57,667	25,791	3,178	6,116	89	105	2,454,340	3.32	9,356,122	15.98
1912	6,064	743,016	111,364	30,776	57,662	25,575	4,275	5,944	104	96	2,363,584	3.18	9,307,618	15.71
1913	6,096	750,193	113,840	34,294	61,430	25,052	7,177	6,066	94	91	2,378,702	3.17	10,174.335	16.73
1914	6,093	763,182	119,335	40,787	68,467	26,055	12,989	5,923	139	99	2,272,040	2.97	10,716,311	17.00
1915	6,103	780,414	113,262	43,172	70,026	22,968	17,232	5,997	135	115	2,443,205	3.13	10,382,503	16.43
1916	6,089	795,793	105,225	42,081	68,259	23,306	15,379	5,660	116	168	2,893,151	3.63	10,865,414	17.30
1917	6,050	808,415	118,014	39,624	65,734	23,591	12,622	5,851	107	140	3,396,351	4.20	10,906,426	17.69
1918	6,019	808,122	115,345	29,467	51,372	23,771	(−239)	5,722	97	119	3,097,033	3.83	10,251,586	16.52
1919	5,959	808,266	116,489	33,852	59,922	30,564	144	5,695	107	116	3,756,986	4.64	12,195,872	19.74
1920	5,924	819,225	116,536	39,922	71,857	28,459	10,959	5,665	93	139	6,188,728	7.55	15,044,684	25.92
1921	5,873	838,271	109,909	45,875	78,365	28,313	19,046	5,781	101	129	5,486,873	6.54	16,035,396	25.67
1922	5,826	857,846	115,719	44,175	73,030	24,476	19,575	5,620	95	140	5,212,216	6.08	16,781,755	25.64
1923	5,716	861,168	117,537	37,305	63,680	31,139	3,494	5,581	83	126	5,366,181	6.23	18,261,691	27.43
1924	6,680	878,995	111,112	44,132	74,339	26,842	17,666	5,613	88	120	5,178,265	5.89	19,507,607	28.08
1925	5,636	901,660	108,686	45,722	74,930	28,996	22,665	5,510	89	135	4,713,831	5.23	20,772,215	28.26

REPORT OF THE TREASURER OF NATIONAL COUNCIL

Franklin Warner, New York

Receipts and Disbursements for the Year Ended December 31, 1925

GENERAL FUND

Receipts

Cash in Bank, January 1, 1925	$7,450.61	
Petty Cash, January 1, 1925	100.00	
Total Cash, January 1, 1925		$7,550.61
Received from Churches	$51,811.62	
Associated Members' Fees, National Council Meeting	2,108.77	
Sales—Year-Book	1,159.90	
Sales—Printed Matter	1,395.19	
Interest on Securities	765.66	
Interest on Bank Balances	173.84	
Received from the Corporation for the National Council	436.03	
Profits on Sale of Securities	84.88	
		57,935.89
		$65,486.50

Disbursements

Office Salaries	$14,439.35	
Office Expenses	5,020.45	
Rent	1,950.00	
Traveling Expense	2,001.12	
Appropriations to Commissions	5,145.55	
Year-Book	8,833.73	
National Council Meeting Expenses at Washington	7,652.60	
		$45,042.80
Balance, December 31, 1925		$20,443.70

Receipts and Disbursements for the Year Ended December 31, 1926

GENERAL FUND

Receipts

Cash on Hand, January 1, 1926		$27.70
Received from Churches	$52,214.67	
Sales—Year-Book	465.34	
Sales—Printed Matter	860.40	
Interest on Securities and Bank Balances	1,461.35	
Profits on Sale of Securities	211.88	
		55,233.64
		$55,261.34

Disbursements

Office Salaries	$17,383.32	
Office Expenses	5,433.13	
Rent	1,200.00	
Traveling Expenses	2,851.44	
Appropriations to Commissions	8,128.73	
Year-Book	8,298.84	
National Council Meeting, Omaha	69.72	
Securities	9,535.27	
		53,400.45
Balance on Hand, December 31, 1926		$1,860.89

SPECIAL FUNDS

Delegates' Mileage Fund:		
Cash on Hand, January 1, 1926	$0.00	
Receipts—Received from Churches	5,587,24	
	$5,587.24	
Disbursements—Securities	5,587.24	
	$0.00	
Reconstruction Fund for Congregational Churches, Japan:		
Cash on Hand, January 1, 1926	$0.00	
Receipts—Total Contributions in 1926	10.00	
		10.00
Miscellaneous Fund for Benevolences:		
Cash on Hand, January 1, 1926	$780.82	
Receipts—Received from Churches	16,350.55	
	$17,131.37	
Disbursements—Appropriations	13,624.32	
		3,507.05
		$5,377.94
Calendar Service Fund:		
Cash on Hand, January 1, 1926	$0.00	
Receipts—Received during the Year	1,212.34	
	$2,212.34	
Disbursements	2,666.54	
		—1,454.20
Cash on Hand and in Bank, December 31, 1926		$3,923.74

List of Investments

4—$1,000 Amer. Tel. & Tel. 4's 1929	$3,906.13
2—$1,000 Atch., Top. & S. Fe 4's 1928	1,982.00
5—$1,000 Chi., R. I. & Pac. 4's 1934	4,600.00
2—$1,000 Colo. & Southern 4's 1929	1,972.00
10—$1,000 Oregon Short Line 4's 1929	9,743.00
2—$1,000 Government of Phila. 5's 1955	2,072.50
5—$1,000 Southern Pac. 4's 1929	4,884.25
5—$1,000 Southern Pac. 4's 1955	4,575.00
1—$1,000 Southern Pac. 4's 1949	866.25
3—$1,000 Union Pac. 4's 1927	2,984.50
	$37,585.63

REPORT OF THE COMMISSION ON MISSIONS

Since the Washington meeting of the National Council two regular annual meetings have been held, with an attendance of thirty-eight and forty-three respectively. Another meeting will be held prior to the Omaha meeting of the Council. In the same period four meetings of the Executive Committee have been held, and another is to precede the Omaha meeting.

The functions of the Commission fall into three divisions, namely, judicial questions, promotion and organization.

I. Judicial Functions

1. **The Apportionment.** The apportionment has been continued at $5,000,000. The schedule by states will be found on another page. One large function of the Commission has been to recommend the division of apportionment moneys. The growing importance of state work with consequent need for increased apportionment has made this task difficult. In 1926 it was found necessary to increase the state apportionments by 3½ per cent and consequently to decrease the societies proportionately. In attempting this difficult task the Committee took into account the evident purpose of the denomination to provide for the aged ministers, increased resources of some of the societies in consequence of large legacies, and the debts of the American Board and Education Society. The result was no reduction for the Ministerial Boards, a little reduction for the American Board, large reduction for the American Missionary Association, an increase to the Congregational Education Society, and substantial reductions for the other causes.

Beginning with January 1, 1927, the Commission sent out apportionments in three percentages only, namely, for state work, for the Home Board and for the Foreign Board, and in missionary territory two percentages, namely, the Foreign and the Home Boards.

2. **Reorganization.** The biennium has constituted a transitional period. Some of the proposals approved at the Washington meeting of the Council cannot be fully effective until after the Omaha meeting. The Commission, however, has proceeded as though final results had been attained just so far as possible. For example, the Promotional Council has been set up to work ad interim; tentative organizations of regional committees have been established. As yet it has not been possible to commit all promotional work to the Commission on Missions and its Promotional Council as ordered, nor has it been possible to complete the promotional staff under the direction of the Promotional Secretary; but steps have been taken in these directions. On January 1, 1927, the foreign work was fully merged under the name of The American Board of Commissioners for Foreign Missions, with women represented in the Board and on the Prudential Committee on equal standing with the men.

Proposals will be before all the societies at the Omaha meeting for carrying out the recommendation for unifying the home work. The Woman's Home Missionary Federation has discontinued its active life and committed its work to the Promotional Council and other denominational agencies. In many of the states unification of the foreign and home woman's organizations has been accomplished; in others it is in progress. Ad interim regional committees have been established in most of the regions, with an especially effective organization in Chicago for the Mid-West region. The Home Boards have tentatively arranged for a Receiving Treasurer so that moneys may now be paid in three checks in constituent state territory and two checks in missionary districts. In several of the states student work is being transferred to the state organizations; so also oriental and Indian work of the A. M. A., and the Home Missionary Society is arranging with a number of the missionary states to administer work locally. Pending the setting up of the identical Board of Directors for the Home Board, an advisory committee of thirty-six has been appointed. Twelve district offices, including those of the Woman's Boards, have been closed or merged with the offices of the Commission on Missions.

3. **Savings Realized.** A special committee to study the savings already realized reported to the Commission in January giving a conservative figure of approximately $60,000 per annum, with net savings to the American Board of $24,633; the Extension Boards, $7,219; the A. M. A., $8,923; the Education Boards, $12,550, and the Woman's Home Missionary Federation, $10,500. These figures are of course approximations, for it is impossible to determine them precisely. Moreover some factors cannot be taken into account, and we are still in the process of change.

4. **Miscellaneous.** Vacancies on the Commission were filled as follows: place vacated by removal of Dr. Tompkins from Massachusetts filled by appointment of Mr. E. A. Harvey; vacancy created in membership at large by this election of Mr. Harvey filled by election of Dr. Tompkins of Colorado; vacancy caused by the removal of Dr. Lloyd Douglas from Ohio, filled by the election of Dr. Allen A. Stockdale of Toledo, and that caused by the removal of Dr. Carl S. Patton from California filled by the election of Mr. Fred Wilcox of Los Angeles.

In response to inquiries from the constituency as to whether or not denominational offices are economically and efficiently administered a special committee was appointed and is at work studying this question, with a view to making report with possible recommendations to the various societies.

Pursuant to the action at Washington arrangements were made for an advisory committee to serve with the committee on The Congregationalist, and subsidy was provided not to exceed $15,000 per year.

For 1926 the Commission placed in the hands of the National Council the administration of a miscellaneous fund of $16,000. Beginning February 1, 1927, this fund is administered by the Executive Committee of the Commission on Missions under the name "Interdenominational Work."

The Commission joined with the Executive Committee of the National Council in recommending to the churches the First Church of Washington for assistance in building its building. A specific recommendation is being made to the Church Building Society.

Acting under the authority given at the Washington meeting, the budget for 1927 was placed at $181,000, including $16,000 for interdenominational work and up to $15,000 for The Congregationalist. This provides for the relief of the societies through the discontinuance of their district offices. It therefore represents substantial savings.

II. Promotion

1. Organization. By action of the Council and Societies authority for promotional work resides in the Commission on Missions and its Executive Committee. Administrative responsibilities are placed upon the Promotional Council and the Laymen's Advisory Committee. During the transitional period the National Council loaned to the Commission on Missions its Associate Secretary, Dr. Frederick L. Fagley, who served as Secretary of the Commission throughout 1926. For the greater portion of the same year Mrs. Franklin Warner served temporarily as Associate Secretary, giving special attention to the work of the women. With the discontinuance of the district offices in Chicago the regional office of the Commission on Missions was placed in charge of Rev. William F. English, Jr., who served in this capacity until December 1, 1927. The Commission then elected Dr. C. C. Merrill as the Regional Secretary at Chicago, and also asked him to assume responsibility for the national direction. Mr. Beard continues service as the Secretary of the Laymen's Advisory Committee. Rev. Henry S. Leiper has been secured as Editorial Secretary; Mrs. D. Foster Updike is Associate Secretary; Rev. Harold G. Vincent as Assistant Secretary in the office; Rev. John Stapleton as District Secretary in the Southeast; Rev. Ansel E. Johnson, Assistant Secretary, with headquarters at Syracuse, New York; Rev. H. D. Davies as Associate Regional Secretary in Chicago. Plans have been made for placing under the direction of the Commission a regional secretary financed by the A. M. A. in Boston, and two similar workers provided by the American Board in New York. Dr. James E. McConnell continues as Research Secretary, emeritus, and Miss Alice M. English as Assistant Treasurer. Joint shipping rooms have been provided at New York, Boston and Chicago. The completion of the staff for the promotional activities is left for the Commission to be organized at Omaha.

2. **Plan of Operation.** The plan of promotion adopted in January, 1926, followed standard methods for the most part, but added new features in respect to providing state organizations with teams of missionaries preceding the Every Member Canvass in December. Perhaps the largest new departure was in the provision for assigning the apportionment in the shape of "projects," or definite assignments of work as well as continuing the apportionment in terms of money. It is contemplated that some time will be required to develop fully this "project" plan.

The current plan of promotion involves carrying on along the successful lines established in the past, but lays emphasis on the inspirational side in the belief that the fundamental motives for missionary giving are to be found in the depths of religious experience and that the best work of the promotional department is to be done through assistance in cultivating this spirit and in pointing out its relation to missionary endeavor. In pursuit of this idea a call to prayer was issued in January, 1927, and in the sessions of the Commission and of the Promotional Council particular attention is given to the religious motive first of all in the hearts of those who are the responsible officers of the churches and societies, but also throughout the constituency.

3. **Literature and Publicity.** In place of much of the literature hitherto produced by the societies, as well as by the Commission, a small monthly periodical called "The Potter's Wheel" is being circulated under second class rates, making possible the delivering to the homes of our people of many times the amount of literature hitherto circulated, and at a saving in total expenditure. This in no way enters the field of the regular periodicals, but takes the place of fugitive literature. Already some forty thousand subscribers are enrolled, a number which it is anticipated will be multiplied several times in the near future.

Having closed the district offices without thus far substituting joint workers to any great extent, emphasis has been placed on literature for the sake of providing to the State Conferences and to the churches materials with which to work. The Promotional Council has set up a committee on literature; Rev. Henry S. Leiper has been chosen Editorial Secretary in charge of "The Potter's Wheel" and of two pages in The Congregationalist week by week; Mr. Leiper also advises on the total output of literature by the Commission and by the Societies. Another departure has been made by the Executive Committee of the National Council in providing calendar service to the churches, of which about forty thousand copies per week are used. Mr. Leiper co-operates with the National Council in this service. In his work Mr. Leiper has the co-operation of Dr. McConnell as Research Secretary, emeritus.

The Commission also co-operates with the publicity department of the National Council, which furnishes news to daily and weekly

periodicals throughout the country, a service which is greatly appreciated by the press and widely used. The extent of the literary output of the Commission is indicated by the fact that in 1926, 1,418,942 pieces of literature were distributed, only a small part of which were copies of "The Potter's Wheel," which did not become a regular feature until the first of the year, 1927.

4. **The Laymen's Advisory Committee.** The work of the Laymen's Advisory Committee is chiefly that of personal contacts with individuals of large resources and the cultivating of their interest in specific pieces of missionary work. Particular attention has been given to establishing contacts with and furnishing information to lawyers and others who assist in the preparation of wills. During the biennium three special pieces of work have been undertaken; first of all what was known as the Increased Resources campaign authorized by the Washington meeting, in which the endeavor was to secure in addition to the regular returns approximately $200,000 for the purpose of preventing further indebtedness on the part of certain of the boards. This endeavor illustrated afresh the difficulty of promoting income aside from the regular processes under the apportionment. About $55,000 so nearly as can be determined was secured. Another feature of the Committee's work during the biennium has been the beginning of missionary itineraries in which ministers and laymen and state workers are taken on conducted tours to see missionary work in actual operation. A beginning has been made by visits to the Southern schools of the American Missionary Association. Those who have participated have returned with enthusiasm. The third special feature of the work of the Laymen's Advisory Committee has been the promoting of laymen's dinners in certain of our cities for the purpose of bringing first-hand information to groups of laymen who otherwise do not secure it. This, too, is a project which is greatly appreciated by those who participate and promises large returns in the future—we say in the future because no financial solicitation is made at these dinners.

III. Report of the Committee on Organization

The Committee on Missionary Organization, commonly known as the Committee of Twelve, made its chief report at Washington, but has followed up this work during the biennium.

1. **Recommendations adopted by the Commission.** At the Midwinter meeting of the Commission in January, 1927, the following report of the Committee of Twelve was adopted for presentation to the National Council at Omaha, and is here presented for the consideration of delegates:

1. Policy regarding departures from Washington action.

Regarding departures from the action of the National Council on the report of the Committee of Twelve, your committee recommends the general policy that wherever such departure seems to be wise the advice of the Commission on Missions, and where necessary

the action of the National Council, should be secured. No organization, not excepting the Committee of Twelve or the Commission on Missions, should feel free to make such departure without resubmission to the National Council.

2. Departures from Washington action recommended—

(a) Suspension of the mandate for organizing new corporation for Home Board.

(b) Four-year instead of two-year terms with eight-year instead of six-year limit for the Prudential Committee and the Home Board.

(c) Appointment of administrative committees by the direction of the Home Board rather than by the Societies.

(d) Moderator and Secretary of the National Council ex officiis members of the Commission on Missions, in addition to the nine at large.

(e) Paid State officials shall be eligible for membership on the Prudential Committee and the Home Board.

(f) The President and two Vice-Presidents of the American Board shall be ex officiis members of the Prudential Committee with vote.

(g) The joint President and two joint Vice-Presidents of the Home Boards shall be ex officiis members of the Board of Directors with vote.

(h) Regional Committees as now evolved shall be considered provisional, leaving the new Commission on Missions free to perfect their organization in accordance with the National Council action.

3. The subject of Missionary Education was specifically referred to the Committee of Twelve for consideration, including a possible plan proposed at the Midwinter meeting in 1926 and referred to the Committee of Twelve.

We recommend that the Commission on Missions propose to the National Council the organization of—

(1) A Council of Missionary Education of the Commission on Missions in order that there shall be co-operation in the work of missionary education.

(2) That the following persons be appointed members of this Council of Missionary Education.

(a) The several members of the staff of Missionary Education of the Congregational Education Society and of these the Secretary of Missionary Education should be the executive and administrative officer of the Council of Missionary Education;

(b) The several members of the staff of Missionary Education of the American Board;

(c) The secretary and associate secretary of the Commission on Missions in the field of Promotion;

(d) The General Educational Secretary and the Secretary of Young People's Work of the Congregational Education Society;

(e) Three persons representing the Regional Committees, to be elected by the Commission on Missions and to serve for one year or until their successors are elected.

(f) Three co-opted specialists, one qualified in children's work, and one in all-round missionary education, to be elected by the Commission on Missions and to serve for one year or until their successors are elected.

(3) That the members of the Council of Missionary Education choose their own chairman.

(4) That the Council of Missionary Education be charged with the responsibility of originating and directing a denominational program of missionary education working through the Regional Committees and State Conferences or through channels agreed upon with them.

(5) That the Council of Missionary Education be considered as co-ordinate with the Promotional Council, each responsible in its own field, and that they co-operate so as to co-ordinate their work as supplemental parts of a single denominational program. It should be noted that there is a difference in status between these two Councils in that whereas the Promotional Council is to direct a staff employed by the Commission on Missions, it is contemplated that the Council of Missionary Education will work through the staffs of the Boards, the Regional Committees, and the State organizations, requiring the employment by the Commission on Missions of few, if any, additional persons.

(6) That expense of staff members of the Boards in attending meetings and expenses for work done for the Boards be borne by the Boards, and that other necessary expenses which cannot fairly be placed on the several Boards or any of them, be made a part of the budget of the Commission on Missions, and be subject to authorization and approval by the Executive Committee of the Commission on Missions.

(Wanting any precise definition of the term "Missionary Education" the Committee transcribes the statements of the Commission on Missions in 1915 when the Department of Missionary Education was instituted as follows:

"There should be a joint Secretary giving his whole time to definite and systematic promotion of the whole range of missionary knowledge and interest particularly among the young." . . .

"The field covered does not conflict with that of the general publicity efforts of the Boards since it deals exclusively with the young and primarily with consecutive educational efforts through Sunday School instruction, summer conferences, etc.....

.....

"The total field of religious education . . . will include comprehensively:

.....

"(d) Education in Missions. This will have primary reference to the training of the young in knowledge of the world-wide operations of the Church.")

4. Recommendations concerning the Survey Committee, supplementing the statement in the Washington action, to provide for continuity, rotation, representation from the Boards, and from outside the Boards.

We recommend to the Commission on Missions for action:

That the Commission on Missions propose to the National Council that a Survey Committee of the National Council to report to the Commission on Missions, consisting of twelve members, at least one-third of whom shall be women, shall be elected for terms of four years, one-half at each biennial meeting of the National Council on nomination by the Nominating Committee of the National Council. In 1927 six shall be elected for two years and six for four years. No members shall be elected for more than two successive terms. In order that this Committee may preserve its judicial character we further recommend that it be chosen from those outside the membership of the Prudential Committee of the Home Board Directors,

of the Administrative Committees, and of the salaried officiary of the denomination.

It shall be the duty of this Committee to study the relative needs of the Societies and States, and recommend the apportionment percentages to the Commission on Missions.

2. **Additional matters to be considered.** In addition to the recommendations presented above there remain certain matters to be considered, such as the question of the plan of state and district representation on the boards and the working out of details of the by-laws of the Societies. These by-laws are being proposed to the biennial meetings of the several Societies, and elsewhere will be found the proposals for the American Missionary Association and for the Home Missionary Society. These may be taken as typical modifications being made in the other instruments. These proposals are subject to adoption, rejection or modification in any and every particular. At some points the Commission will be prepared to recommend modifications or even rejection. They should be studied carefully by all members of the Council and of the Societies.

IV. Further Recommendations

The Commission submits the following additional recommendations:

1. Reaffirmation of the decision of the Council at previous meetings adopting as a matter of procedure and instructing the Secretary of the Council accordingly that actions of the Council affecting the several missionary societies be referred to the respective meetings of the Societies in connection with the meeting of the Council at which such actions are taken, with specific recommendation to the Societies that they hold adjourned meetings where necessary in order to act upon such references.

2. The Commission recommends that the apportionment askings for 1929 and 1930 be continued at $5,000,000 per annum.

3. The Commission recommends to the Council consideration of the question as to whether the churches desire to continue in the apportionment a share for the work of the Foundation for Education.

4. The Commission recommends that the budget of the Commission on Missions be approved subject to the concurrence of the Societies at their meetings in conjunction with the National Council for an amount not to exceed $200,000 per annum, including $16,000 for interdenominational work, and such amount as may be found necessary for the subsidy of The Congregationalist, the budget to be assessed upon the several national causes in proportions to be determined by the Commission on Missions.

In conclusion the Commission records with gratification the fact that in these years of reorganization the treasuries of the Societies have not suffered from decreases, such as many of the other denominations have suffered from. This is genuine cause for gratitude to the Giver of all good gifts.

With this meeting of the Council the present Commission on Missions concludes its work, and wishes to put on record its appreciation of the confidence reposed in it by the churches and its con-

viction of the high importance of the tasks to be committed to the new Commission about to be organized, and prays the guidance of God upon the Commission, earnestly asking the fullest co-operation of all the churches in the important work committed to this Commission and to our various missionary agencies.

LUCIUS H. THAYER, Chairman,
CHARLES E. BURTON, Secretary.

STATE APPORTIONMENTS

State		State	
Alabama (Col.)	$ 2,300	Montana	15,000
Alabama (White) and Fla. West	2,200	Nebraska	100,000
Arizona	3,500	New Hampshire	125,000
California (No.) and Nevada	108,000	New Jersey	120,000
California (South)	140,000	New Mexico	1,200
Colorado	60,000	New York	400,000
Connecticut	590,000	No. Carolina (Col.)	3,000
District of Columbia	20,000	No. Carolina (White)	1,200
Florida	15,000	North Dakota	25,000
Georgia (White)	3,000	Ohio and W. Virginia	275,000
Georgia (Col.)	2,000	Oklahoma	9,000
Hawaii	54,200	Oregon	25,000
Idaho	7,000	Pennsylvania	40,000
Illinois	425,000	Porto Rico	800
Indiana	18,000	Rhode Island	70,000
Iowa	192,000	So. Carolina (White)	500
Kansas	90,000	So. Carolina (Col.)	400
Kentucky	500	So. Dakota	30,000
Louisiana (Col.)	1,800	Tennessee (White)	1,500
Louisiana (White)	1,800	Tennessee (Col.)	1,500
Maine	125,000	Texas (White)	7,500
Maryland	1,800	Texas (Col.)	1,000
Massachusetts	1,087,500	Utah	2,000
Michigan	205,000	Vermont	130,000
Minnesota	160,000	Virginia	1,200
Mississippi (Col.)	600	Washington, Alaska and No. Idaho	87,500
Missouri and Arkansas	60,000	Wisconsin	160,000
		Wyoming	3,000

REPORT OF THE TREASURER OF THE COMMISSION ON MISSIONS

February 1, 1925—January 31, 1926

Contributions

Balance, February 1, 1925		.....
Receipts, Woman's Home Missionary Union		$93,730.91
		$93,730.91
Disbursements		93,730.91
Balance, January 31, 1926		.....

Expense Grants and Sundries

Balance, February 1, 1925:		
Cash on Hand and in Bank	$9,377.33	
Cash Advance to Workers	1,404.45	
		$10,781.78
Receipts:		
Expense Grants Received	$112,660.83	
Service Rendered by Shipping Department to National Council and Commission on Evangelism	1,738.00	
Bank Interest	426.30	
Furniture Sold	20.00	
		114,845.13
Total Receipts		$125,626.91
Disbursements:		
Promotion and Publicity $24,119.71		
Accounting and Administration 10,855.65		
Shipping and Processing 5,294.97		
Total General Office Expense	$40,270.33	
Field Department $32,090.15		
Every Member Canvass 4,275.16		
Total Field Expense	36,365.31	
Laymen's Advisory Committee	8,150.55	
Meetings	12,978.45	
National Council Exhibit and Pageant	862.61	
Total Disbursements		$98,627.25
Balance, January 31, 1926:		
Cash on Hand and in Bank	$21,527.28	
Cash Advanced to Workers	5,472.38	
		$26,999.66

February 1, 1926—January 31, 1927

Contributions

Balance, February 1, 1926		.....
Receipts, Woman's Home Missionary Union		$87,845.49
		$87,845.49
Disbursements		87,845.49
Balance, January 31, 1927		.....

Expense Grants and Sundries

Balance, February 1, 1926		
Cash on Hand and in Bank	$21,527.28	
Cash Advanced to Workers	5,472.38	
		$26,999.66
Receipts:		
Expense Grants Received	$137,589.17	
Special Expense Grants for Mid-West Regional Office	19,137.04	
Service Rendered by the Administration Department to the American Board	2,500.00	
Service Rendered by Shipping Department to National Council and Commission on Evangelism	1,398.69	
Subscriptions to "The Potters Wheel"	718.48	
Bank Interest	579.25	
Furniture Sold	75.00	
		161,997.63
Total Receipts		$188,997.29
Disbursements:		
Promotion and Publicity $40,000.39		
Accounting and Administration 15,249.16		
Shipping and Processing 6,672.39		
Total General Office Expense	$61,921.94	
Mid-West Regional Office $21,532.81		
South-East Regional Office 3,833.60		
New England Regional Office 835.49		
Total Regional Office Expense	26,201.90	
Field Department $16,636.85		
Every Member Canvass 3,734.52		
Total Field Expense	20,371.37	
Miscellaneous Fund (Federal Council, American Bible Society, etc.)	16,000.00	
Deficit of "The Congregationalist"	15,000.00	
Laymen's Advisory Committee	11,826.66	
Meetings	6,526.57	
Total Disbursements		$157,848.44
Balance, January 31, 1927:		
Cash on Hand and in Bank	$23,894.74	
Cash Advanced to Workers	7,254.11	
		$31,148.85

A complete audit by Chester B. Child, involving all details is on file.

EDWIN G. WARNER,
Treasurer.

REPORT OF THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

The work of the Commission on Evangelism and Devotional Life was put on a new basis by the National Council at its meeting in 1925, when it was voted that this Commission with some others should be permanent Commissions of the Council. This vote, which provided that the membership should be elected for six years, established an agency in the denomination for evangelism and worship, public and private.

We believe this vote was justified by the fruitful service of the Commissions that have acted in developing this work among our churches for the past twelve years.

Object

The object of the Commission is three-fold: (a) To assist churches in the work of evangelism and devotional culture by providing a workable program. (b) To encourage pastors and church workers along lines of evangelistic and Christian culture. (c) To provide the materials necessary for carrying this program out.

The Commission elected at the last National Council in Washington has been active throughout the biennium in these three lines. They work under the immediate direction of the Executive Committee and report to that body semi-annually. The work is financed by appropriations made by the Executive Committee out of moneys received by the National Council for its support.

Programs

1. **The plan for the year** suggested by the Commission for the consideration of the churches consists of three main items: (a) The Fall Program. (b) Absentee Campaign. (c) Lenten Program.

A. **The Fall Program has four features:** (1) A thoroughgoing study of the parish that definite information may be secured concerning the people constituting the parish. (2) This survey of the parish is followed by a visitation, with particular attention given to new-comers and non-attendance, and if there are sufficient visitors, all other non-members. (3) Following the fellowship visitation, the church holds its Rally Sunday, which is in every possible way conducted so that the people in the community may understand the object and purpose of the church. (4) The Fall Program usually includes with it the Autumn Ingathering.

B. **The Absentee Campaign** which is a new feature of our own denominational work as it is in other denominations has for its

object assisting those who have removed to other communities to find in the community where they now reside, some church with which they can become affiliated. We have practically 100,000 absentee members and the churches are finding ways whereby the interest of these absentee members may be re-kindled and they may be helped to re-establish church fellowship.

C. **The Lenten Program** of the church which now has been carried forward for some seven or eight years has for its main object the enrichment of the devotional life of the people. To assist in this main purpose, a program for encouraging regular attendance at the services of the church and the special Lenten Service are carried forward. Also, during the Lenten Season, particular attention is given to the training of young people in religion and their preparation for church membership. Usually the Lenten Program is followed by the Easter or Spring Communion.

In addition to these three items of the year's program, the Commission gives special attention to the materials for use of the churches at other seasons of the year.

Literature

The report of the distribution of literature is as follows:

Item:	1925-1926	1926-1927
The Fellowship of Prayer	474,470	462,700
The Congregational Hand Book	98,535	82,919
Textbooks for Pastor's Class	21,797	13,986
Devotional Literature	259,762	290,818
Membership Recruit. Literature	176,160	127,600
Church Attendance Literature	215,228	148,554
Misc., General Distribution	56,507	35,202
	1,302,459	1,161,779

Finances

The report of the finances of the Commission is as follows:

Item:	1925-1926	1926-1927
Printing and Advertising	$15,302.36	$12,733.57
Postage, Express and Freight	3,231.18	2,588.99
Rent, Telephone and Telegraph	616.95	599.20
Salaries, Clerical Service	8,372.21	3,306.53
Travel (Officials and Representatives)	533.92	186.68
Misc., Incidentals and Office Equipment	413.95	719.29
Repaid National Council Loan	.....	2,000.00
	$28,470.57	$22,134.26

Receipts:	1925-1926	1926-1927
Grant from C.H.M.S.	$10,000.00	.....
Grant from National Council	3,000.00	$ 7,125.03
Loan from National Council	2,000.00	3,000.00
Sale of Literature	13,416.14	12,084.89
Refunds—Travel and Literature	65.85	830.37
	$28,801.20	$23,040.29

The Commission desires to voice its appreciation of the help rendered by many pastors and church workers. The suggestions that are received continually from our pastors as to the needs of the churches serve as the guiding principles in development of the work of the Commission.

The Mind of the Commission

For the future, the Commission desires to continue those lines of work that have been found most valuable, and to develop the work where there is the greatest need. It is the desire of the Commission to be of service to the churches in pioneering along the lines of the development of new methods of worship. Worship is an art which must be learned by the people. There are natural instincts of worship in every soul, and these find their way into the consciousness and assist one to lift his heart to God, but by far the larger field of worship is one wherein training and skill are valuable.

The Commission has set for itself during the next biennial the task of trying to find what are the materials available for worship, and second what is the technique. That is, what is there in worship that can be taught by one who knows and learned by one who desires to enter more fully into the Life of God. Here is where the Commission has a great opportunity to be of service, not only to our own churches, but to the whole Christian fellowship.

In the second place, the Commission has in its thought the needs of the churches in teaching the people the elements of religion. There are a great many books written on theology. For the most part these books are written for those who have studied the subject and who have some understanding of the terms and the problems involved. What the Commission hopes to do during the next biennial is to provide an elementary book on religion, something that might be called "A Beginner's Book in Religion," that is, a book which would give an intelligent answer to the question, "What is religion in its most elementary expression?"

Third. The Commission desires to re-emphasize the need of presenting and keeping before the churches continually, the eternal needs of the individual man for the saving grace of our Lord Jesus Christ.

We are all greatly cheered when we realize the fine development in community service and in national well being that has come to our communities and to our country at large, but with all this enrichment of community welfare and national well being, the strength of our institutions and of our civilization rest on the vitality of personal religion. Therefore, we would urge all pastors everywhere to give increasing attention

to the needs of the cultivation of personal religion, and that their ministry is to the individual man or woman who needs the inspiration, guidance, and comfort of the Spirit of the Living God.

Fourth. The Commission looks forward to its work for the future with great confidence. We believe that as a denomination we are on the right road, that we have undertaken to build a program of religious work not based on assumption, but on need. We feel that as satisfactory as the program has been during the past six or seven years, we are just at the beginning of the opportunity of this sort of work in the denomination, and that we have great, untouched areas of fruitful service before us. We pledge the Council and the churches to give to this work which has been entrusted to this Commission the very best we have of time, of thought, of prayer and we crave your support, your advice, your counsel and that you may remember the work continually in your prayers.

REPORT OF THE COMMISSION ON INTERNATIONAL RELATIONS

Your Commission on International Relations desires to give an account of its endeavors to serve the Denomination during the Biennium.

In the absence of any definite statement as to the specific duties or powers of this Commission it has been necessary for it to interpret its functions and perform its duties in the light of Congregational tradition and in the spirit of the resolutions adopted by the Council. It is the belief of the members of the Commission that they have not at any point exceeded their proper authority, and it is equally their hope that they have not undervalued the importance of the duties committed to them or failed in the undertaking of the appropriate tasks.

The Commission has kept in touch with the Executive Committee of the National Council and has sought advice upon occasion as to the proper fields of its activities and the method by which it might most effectively co-operate with the Executive Committee and with the Council itself.

The general activities of the Commission may be listed under two heads:

First, there has been the endeavor to promote understanding and good-will between the Congregational churches of America and the churches of other lands. We have made an attempt, not largely successful, to bring about an interchange of ministers during the summer season. We have also co-operated along this line with other agencies, particularly The Federal Council Commission on International Justice and Good-Will and the World Alliance for International Friendship. Perhaps the most valuable service along these lines has been rendered by individual members of the Commission in their active connection with other organizations having to do with international relations. By correspondence and personal interview, and by their presence at great public gatherings, these members of the Commission have been able to render a very real service, in which our own Congregational Commission has thus been privileged to share.

The second field of activity of the Commission is that which has to do with affairs in our own country. We have made some attempts to gather and express the opinion of our churches and to procure favorable action by our government upon international matters. Particularly we have advocated adherence to the World Court and favorable action by the Senate on certain treaties.

That part of the work of the Commission which has had to do with the work of churches has consisted in the endeavor

to promote the study of international affairs by ministers and by study groups in our churches. For this purpose a six-week discussion course entitled "Work for World Peace Through Organized Justice and Good-Will" has been issued and distributed. Approximately six thousand copies have been circulated and about two hundred study groups organized.

The Commission has not only sought to promote the study of International Relations and so create an enlightened public opinion, but upon certain occasions has served as a mouthpiece for the expression of the attitude and desires of our Congregational fellowship. The Commission has acted rarely and cautiously in this matter, and believes that it has not gone beyond its prerogative.

Recommendations

For the guidance of the Commission in the future we recommend that the Council approve and instruct as follows:

(1) that the Commission co-operate as closely as may be possible with interdenominational agencies, such as the Commission on International Justice and Good-Will of the Federal Council and other well established foundations, such as the Church Peace Union and the World Alliance for International Friendship through the Churches;

(2) that the Commission seek not only to shape public opinion, but also upon occasions of sufficient importance to interpret and express the opinion of our fellowship upon matters of public concern;

(3) that the Commission continue to act as an agency for the stimulation of the churches and ministers of our order to act in their respective communities for the creation and expression of a sound public sentiment and effective public opinion in International Affairs.

International Ideals

The Commission on International Relations of the Congregational Churches of the United States herewith presents for adoption with or without modification the following principles to be recommended to the Congregational constituency of the country, with the hope and expectation that each congregation will definitely adopt for itself the foreign ideals set forth and make them an integral part of its regular Christian program:

(1) that the churches in all their departments endeavor to inculcate in the minds of their constituents, and especially the youth, a knowledge of the folly and inhumanity of war and to foster and extend the will to peace based upon the doctrine of equal rights and just treatment for all nations; and that Christian homes throughout our congregations be open to the foreign students within our gates, that they may return to their

respective countries with an exalted sense of the power of Christianity in the home and a new conception of Christian fraternity;

(2) that the pastors and members of our churches engage all practicable means at their command to acquaint themselves with the internal conditions of other countries which affect the national, economic, social and moral relations of those countries with the United States.

(3) that support be given to co-operative efforts of the nations of the world in the interests of permanent peace and for a closer study of those conditions which, with the increased ease and rapidity of communication, affect all the peoples of the earth.

(4) that the Denomination stand for the new diplomacy which repudiates threats and violence as a means of settling international difficulties and advocates instead resort to conferences, courts and arbitration.

(5) that the Denomination condemn as vicious and unchristian all propaganda of hate and stand against the employment of the churches for the support of war; that use be made of all available means to remove race and national prejudice and to cultivate the spirit of sympathy and brotherhood with the peoples of all other races in recognition of the obligation and privilege to share with all nations the ideals taught by Jesus Christ.

REPORT OF THE COMMISSION ON INTER-RACIAL RELATIONS

The National Council which met in Washington in October, 1925, created a Commission on Inter-racial Relations charged with the following duties:

(a) To study and report to the churches whether the civil rights and just privileges of other races in this country are being reasonably protected or increasingly limited;

(b) To study and report to the churches the work of movements that are successfully alleviating race prejudices;

(c) To encourage and foster in our churches and colleges the study of race relations from the Christian standpoint.

The Commission, composed of very busy men and women, recognizes its inability to fulfill so exacting a task in any complete or adequate fashion. Indeed its own sense of inadequacy moves it to recommend to the National Council that provision be made in the future for the assignment to this Commission of an Executive Secretary on full time if possible or on half-time at the very least.

Even without a paid Secretary the Commission has, however, been able to accomplish something:

(1) We have prepared and sent out to all Congregational pastors a carefully selected list of the best books on race relations.

(2) We have promoted the observance of Race Relations Sunday on February 13th.

(3) In addition to the regular meetings in Chicago, we have held one special meeting in New England.

(4) We have urged the importance of the strongest possible speakers on racial problems for the forthcoming program of the Omaha session of the National Council and have helped in the formation of that program. We feel that such speakers are probably the best report we can make on the matters committed to our care, as recorded in the opening paragraph.

(5) In the spirit of the merger we have joined forces with the Inter-racial Committee of the Congregational Woman's Home Missionary Federation and have added from their number enough members to bring us up to our full quota.

(6) We have taken over the Federation's Fellowship Bulletin, which we contemplate publishing quarterly as a publicity agency on inter-racial matters.

(7) We have been represented at the only important general inter-racial conference held during our term of office, namely, the Inter-racial Conference of Church Women at Eaglesmere, Pa., last September. We published a digest of the findings of this conference in our Race Relations Bulletin for January.

(8) Individual members of the Commission have spoken and engaged in local activities along the lines of the race problem, the

chairman, especially, having responded to calls for such addresses on an average of more than once a week.

(9) We have held ourselves in readiness to investigate and report on any peculiarly tense inter-racial situations. Happily none of extreme or tragic nature have developed up to this writing. But their possibility is ever before us.

The Commission desires to record its appreciation of the hearty co-operation it has received from Secretary Burton of the National Council, from Mrs. F. W. Wilcox of the A. M. A. and from the Federal Council of Churches.

We most heartily recommend:

(1) That the Commission on Inter-racial Relations be continued.

(2) That it be strengthened by the assignment to it of an executive secretary, on full time if possible.

(3) "That, in order to be consistent with our avowed ideals of inter-racial brotherhood, we urge upon our various denominational bodies the Christian principle of not calling meetings in hotels, clubs or other places where, because of racial discriminations, a portion of their membership cannot be received."

Respectfully submitted,

ALBERT W. PALMER, Chairman.

REPORT OF COMMITTEE ON NEAR EAST RELIEF

By vote of the Council the Commission on Missions was authorized to appoint a sub-committee to co-operate with the Near East Relief.

Your Committee has sought heartily to co-operate with the Near East Relief in their work of amelioration and education in the Balkans and Turkey and the Caucasus. It realizes that continuation work is much more difficult to support than immediate relief work. It has agreed with the main organization that the only permanent good that can be done is to liquidate the work slowly, and meanwhile to so train the adaptable children that they will not revert when they go back into communities but become the seed of a new social regeneration in the Near East.

To that end we have encouraged by letter and leaders our churches throughout the country to continue the appeals to their people; we have tried to keep them informed of developments in the field, and in every way to support the work until that work is done.

We have met together in committee and with interested leaders whenever major meetings of our denomination offered us opportunity for representative gatherings, almost always with Dr. James L. Barton present to direct and inspire in this work which has been so near to his heart in these days of his Presidency of the Near East Relief.

Respectfully submitted,

CHESTER B. EMERSON,
Chairman.

REPORT OF THE COMMISSION ON RECRUITING

The Commission on Recruiting calls the attention of the Council to certain clear facts relative to the ordained ministry of the churches.

First. The greatest single human factor in the successful work of the church is its vocational leadership.

Second. The call to the ministry in its various functions is the call of God. The candidate and the church both need to be clearly assured that the summons is of God.

Third. Notwithstanding the method used by the Almighty in calling Moses, Samuel, Isaiah, Paul, and a few others, long experience of the Christian community has surely shown that God generally uses as his own the voices of men and the agencies of the church in the actual summons.

Fourth. Our Fellowship of the faith has no considered and consistent way either of finding the divine purpose in leadership or of voicing it within the hearing of those for whom it may be meant.

Fifth. Our churches have long and positively insisted upon their duty to pass judgment upon the right of any man, whatever his inward sanction, to assume ministerial leadership in any parish. We even go to the extreme of disapproving any would-be ministers formally taking the initiative with reference to any specific field of labor for himself. We practically insist that the call to any pastorate, however humble, should be initiated either by the local church or by the churches in some associated capacity.

Sixth. Since, however, it takes years to rear a minister, the practical and profoundly serious situation has come to pass that no congregation can call to the ministry of a church any man who has not long before been called to the ministry of the church.

Accordingly, with a kind of spurious piety, we have committed to the Lord, occasionally aided and abetted by godly mothers and devout pastors, the call to the ministry in general, but we show no such naive trust when as a local church we are seeking our own pastor. We want to pick and choose, to criticize and to negotiate, and then in a formal meeting to vote the call. In doing this we believe we are acting for Heaven.

Seventh. Hence because of our organized action in the specific local call and our disorganized inaction in the major and prior general call, we find ourselves in serious straits in the supply of competent, consecrated and trained leaders both as to numbers and as to quality. Nor can this condition be remedied between any two meetings of the Council.

It is not the purpose of this commission to recite unhappy statistics to show the trend of this condition. We may however note rapidly just a few facts.

1. Our ministers are dying much faster than their successors are being ordained. The ratio is about three to two.

2. We now have 58 fewer ordained ministers than we had twenty-five years ago, meanwhile our membership has increased from 633,349 to 901,660 or 42 per cent.

3. Approximately one thousand men occupying Congregational pulpits do not have full Congregational standing. This is nearly one-third of our total pastors in service.

4. Recruiting has nearly ceased in the Congregational churches.

5. The removal of church competition in communities of small population fortunately releases many men for happier service elsewhere and thus in some measure reduces the demand for members. This is rapidly being offset, however, by the need for associate ministers and more especially by the increase of forms of service which are a valid ministry other than the parish pastorate.

In the light, therefore, of considerations such as the foregoing, your Commission on Recruiting brings to the Council the following definite recommendations.

1. That the Council declare its thoughtful judgment that the great and fundamental business of recruiting for Christian life service is a responsibility not only of individuals but of the whole fellowship, and not only of a particular period of crisis, but continuing so long as the church exists upon the earth.

2. That the Council hereby initiates a program and establishes an agency for the continuous furtherance of this work. This agency, until some better means is found, to be a permanent Commission on Recruiting.

This Commission for the present to consist of twenty-four members elected by the Council upon nomination of the Nominating Committee or from the floor. These members are to be elected for six years, and to be divided into three classes so that one-third of the membership shall be elected at each biennial meeting of the Council.

The executive officer of the Commission shall be one of the salaried secretaries of one of the national boards, and the Commission now asks the endorsement of the Council to its request to the Education Society to designate such member of its secretarial staff as may be agreed upon by the Society and the Commission. It is recommended that the salary and expenses of the Executive Secretary be carried by the Board and not by the Council through its commission. It is recommended that approximately one-third of this commission should be women.

3. That the commission prepare and the National Council publish two types of literature. The first to be addressed to churches,

schools, and home to show the urgency of the need at this particular time.

The second should be for the reading of youths, declaring the dignity, the indispensable service, and the abiding rewards of the Christian vocations.

4. That as a denomination we move to develop some practical plan for the nurture, protection, and affectionate oversight of all our youth who are known to be pursuing training for the ministry, to the end that such youth shall have at all times the benefit of the wisest counsel of the church and that the pitiable loss of time and ideals so often experienced may be avoided.

REPORT OF THE COMMISSION ON SOCIAL RELATIONS

In relation to society the Church has a three-fold function: It is the teacher of the principles of conduct; it is the voice of moral judgment; it is the herald of a new order. Temporary groupings of its members—conservative as well as radical in opinion and program—can be found vainly seeking to evade or ignore the social difficulties of this present life by turning their eyes constantly toward a future state of their own imagining. But whatever form the Church takes it always fulfills in some degree this three-fold function. It is with this that your Commission is mainly concerned, namely, to hold the mirror up to Christianity in whose way of life are to be found the three fundamental principles of social organization; the supremacy of personality; the necessity of brotherhood; and the obligation of service.

The principles obtain general lip service among us, but they are constantly struggling for their life with the supremacy of property; the necessity of self-interest and the primacy of profit which characterize our almost completely industrialized civilization. Happily, social relations leadership in forward looking religious bodies is no longer the prize or the cross of some prophetic preacher whose eloquent message is tolerated, even admired, only because he cannot get anything done about it. The layman is taking an intelligent interest and he has an increasing distrust of the Church which shrinks from showing him, where he lives, "How very hard it is to be a Christian."

Where religion is socially minded, it will continually stimulate adventurous spirits to creative enterprise in the vast laboratory of economic organization. At the same time it will not despise the day of small things. There is no better way to teach the meaning of Christian principles than to demonstrate them. The Church's highest allegiance is to neither party in the social conflict but to the common welfare alone. It is partisan only to the facts and to humanity and, often, it is only the man of science and the man of religion who can reach the necessary degree of detachment. Therefore they must join forces to maintain the authority of the commonweal as they see it. This is a very different and more fruitful alliance than the merely sentimental excursions which stood so long for Christian concern in social matters.

The Church stands for what **ought to be** and its supreme task is to arouse the faith and hope, to generate the love and acquire and spread the knowledge, that will continually create improved forms of social organization.

It is the distinction of modern religious voices that they do not call men to make **a fixed pattern** for society as some in the past and present have done. Socially minded Christians of today have caught

the scientific method. They make no pretense of knowing what we shall be, but they do urge men constantly to use both reason and faith to discover new ways of living more in harmony with our ideals and with the results of experience.

The Commission at Work

The Social Relations Commission of twenty-four members appointed at the last National Council was an interesting cross-section of Congregationalism recruited from all parts of the country and comprising an industrial engineer; a college president; the heads of five industrial corporations; a banker; a rural leader; a city Mission head; four professors; three women rich in social experience; a politician of high rank; four ministers; the impartial judge of a labor union, and a retired business man.

In their hands was placed a charter—the Statement of Social Ideals—which the Council had adopted and in which a continuing interest has been exhibited reaching far beyond the limits of our denomination. The Statement has no creedal implications and no finality, and its circulation and discussion will be much helped by the discussion Handbook on it prepared by Mr. Herring and Mr. Landis, and now on sale. The Statement simply attempts to outline the various group social problems of the Christian man who faces all angles of his world frankly, and whose spiritual urge forces him to recognize some plain social evils and to seek remedies in the spirit of Jesus. Such recognition is progressive in an evolving society and religion is continually meeting new social issues on which it must seek the mind of Christ. Your Commission recognizes that the Statement is not the end but merely the beginning of a large educational task which will occupy years. We believe that it can only be effectively promoted in retail fashion; namely, through the energizing and enlightening of socially minded minorities in every church who, for conscience sake, will leaven their fellow members and their own communities. Many invitations to interpret and dramatize the Statement have reached the Commission, which has no organization for that purpose, but with the liberal co-operation of the Education Society Mr. Hubert C. Herring—its Secretary of Social Relations—has made many responses aided by members of the Commission whenever possible.

In addition his co-operation with the Federal Council of the Churches and his leadership of the non-sectarian Mexican Seminars have been notable. The Commission is under deep obligation to Mr. Herring for his services to it which have commanded wide appreciation. Only a brief survey of these is possible. Two months—November and December of 1925—were spent in the northern and Pacific coast states with churches, college, seminary and business groups in which the Commission's Chairman also participated. In February, 1926, three State Seminars for ministers in Northern New York were attended and, in the year since, many conferences

in New England, New York, Chicago and western points have been addressed by Mr. Herring or the Chairman with encouraging results. Again and again, in these contacts ministers and people have revealed difficult personal and local situations which lay heavy on their hearts. These situations represented business, industrial and social issues. Discussion and searching analysis quickened the Christian conscience. There seems to be no limit to the possibilities in such service once some form of social values is recognized. Few topics are more fruitful in leading laymen into frank discussion of Christianity applied to specific situations.

The Church and Industry

Many of the questions raised by letters to the Commission and by some of its own members have borne directly upon conditions in industry and have been answered out of our experience, and through associated experts, who have been greatly intrigued by a Church getting down to cases instead of taking refuge in lofty general principles. It is the opinion of the Commission that while both sides of the pay rolls are still strongly characterized by materialism, there has been real progress on the part of capital and labor from a conflict complex towards understanding and sympathy. Doctrinaire attitudes are yielding to a desire to ascertain the facts about each other instead of hugging fancies and then decide how they desire to live together in future. Space does not permit of evidence on this trend. One thing is clear: that unless workers' organizations either in individual plants, groups of such, or by trades, are permitted to function freely with democratic privileges about all of their own economic and social interests, it is useless to talk of freedom for the employee. In England the repercussion from years of employer domination has been a corresponding tyranny of labor in some industries and an unco-operative spirit. With us the door is not yet closed and Christian solicitude and ingenuity in our much happier economic circumstances should open the door wide and keep it open.

Women's Committee

The Women's Committee of the Commission on Social Relations (Mrs. L. H. Thayer, chairman) under the leadership of Miss Anna Estelle May, executive secretary, has opened up and developed certain definite lines of service.

The secretary spent the greater part of the summer months in Young People's State Conferences, teaching classes in Texas, Montana, Idaho, and Pennsylvania, and meeting outside speaking appointments in those states. The value of such personal contact with young people, keen of mind and spirit and facing toward the future, can not be overestimated. Miss May also worked with Interdenominational Teams in Western Universities and has made a personal survey of some difficult local industrial situations.

A suggestive calendar for the year's program in women's associations was worked out. This program emphasizes interchurch and interdenominational work and the united study of social relations. It presents opportunities for social contacts and practical work. A bulletin has been issued describing the efforts of groups of women in various churches and communities to work out the social gospel in their own environment. A study course "The Church and Our Social Agencies" published in the Adult Bible Class Magazine has evoked considerable interest among the women of the churches and has met with hearty co-operation on the part of social agencies. Out of this course grew the demand for a training class for women who were leaders of social work of their churches. A most successful class was conducted by Miss May in the neighborhood of Boston. A pamphlet has been issued showing the possibilities of local federation among women's church societies of all denominations, a publication which is rich in practical suggestion.

The Women's Committee is deeply interested in social work in rural sections and is feeling its way along various lines of usefulness. For instance, a plan has been evolved which attempts to relate the Sunday autoist to the rural church by the publication of state maps showing the location of rural churches of all denominations in relation to the principal roads. This folder also carries a challenge to those who are spending vacation Sundays on the road to stop by the way for an hour of worship, and incidentally to give help and uplift to the rural church. Such a map has been issued and distributed in Maine where it was received with great interest both by city motorists and rural churches. As a result the Interdenominational Committee in Maine is this year putting up guide posts with the words "Church Service" in all towns with a population under two thousand. The preparation of a similar map is under way in New Hampshire where the Interdenominational Committee have promised hearty co-operation. The possibility of the usefulness of a Wayside Pulpit at various cross-roads is also under consideration.

The co-operation of the chairmen of Social Service Committees in State Conferences has been asked in securing a Social Committee in each church. In two states the list of committees is complete. The new women's organizations associated with the State Conferences have been asked to appoint a woman chairman of social service to co-operate with the Women's Committee of the Commission.

By approaching the churches from these various angles an effort is being made to place the study of social relations at the heart of the educational program in our churches. To relate social work and social workers to the church as a source of inspiration and to seek with all the women of the church to understand what are the real implications of Christianity is the task of the Women's Committee.

In October, 1926, Miss Anna Estelle May left the Department to be married. In January, 1927, Mrs. Theodore Lee took up her work.

Recommendations

We have only one recommendation to make. The Churches have expressed warm appreciation of our social help, but during the whole of the biennium we have been exercised about the number of cases in which we have been unable to render service owing to lack of sufficient funds for traveling expense of members of the Commission who were willing to contribute such service from time to time. We therefore recommend that the Executive Committee of the Council allow sufficient funds to this Commission to permit of a reasonable forecasting of what we can do to supplement Mr. Herring's work.

REPORT OF THE COMMISSION ON LAW ENFORCEMENT

The Commission on Law Enforcement has two functions:

1. To assist the churches in the work that rests upon them in their own communities, to inform the people as to questions of law enforcement and good citizenship which may be before them, and to provide pastors with material for presenting the duty that rests upon each individual church member to bear his own witness and do his work, that the moral structure of our common life may be safe and sane, and

2. To represent the great Congregational fellowship in standing for our common ideals of righteousness in public and private life. That is, to give our churches a voice in the counsels of the people and a channel through which they can express most effectively their ideals and aspirations.

As to the first responsibility, the Commission has provided the pastors of our churches with a number of its helpful and timely documents. For example, all pastors received copies of the Law Enforcement number of the "Manufacturers' Record" and also other documents giving speeches presented at hearings before the National Congress on the matter of prohibition. In addition, addresses of outstanding public men that have been given in behalf of better law enforcement and stronger measures for the protection of the well-being of our people. Chief among these documents which have been furnished all pastors without cost, has been the address of our Honorary Moderator, President Calvin Coolidge at the meeting of the National Council in Washington. With this address, the two other addresses were sent to the churches, one by our former Moderator, Dr. Potter, and one, the annual sermon by Dr. Patton of Chicago Seminary.

In sending these addresses to the churches, the Commission co-operated with the National Council office to the end that our pastors might have available the very fine material that has been presented to the Council at Washington.

We believe the Commission has a definite place in our denominational life, as it is able to secure from various sources the best that is being said and written on the matter of public morals and law enforcement, and to put this matter in the hands of pastors.

Concerning the second function of the Commission, that is, representing the denomination in the counsels of the people; it may be said that the Congregational Commission located at Washington, is in a position to exert the maximum influence of our denomination at times when that influence is most necessary. This was made quite evident at the hearing in behalf of prohibition enforcement laws, held before a committee of the Congress some months ago.

Your Commission was represented by its Chairman, and the National Council Executive by the Moderator of the Council.

Not only in these public hearings does the Commission exert its influence, but continually with Senators and Representatives for the Commission, is able to present to these public servants the wishes, desires and aspirations of the people when that sort of support is necessary in behalf of good government.

The Commission feels itself at all times bound by the expression of the Council as to what the position of the Congregational Churches may be on matters of public question. For example, the Council has frequently taken action by vote and by the adoption of resolutions in behalf of certain policies of law enforcement, prohibition and good morals. These votes and resolutions the Commission has studied and followed as far as possible.

To the Commission, these statements are fundamental law, and the Commission feels that whatever it may do should be within the bounds set by these resolutions. We pledge the Council and the churches faithfully to represent them to the best of our ability.

It may be said in passing, that in presenting the Congregational position relating to prohibition before the Congress, a complaint was made of all the actions that have been taken by the various State Conferences during recent years, and these, together with the actions of the National Council were laid before the Committee of Congress as expressing the ideals of the Congregational Churches. This statement had very good effects, for it was comprehensive, and the actions by the various State Conferences and the National Council were consistent, to the point and helped very much in putting the whole matter in the right light.

The Commission holds itself ready to be of further service to the denominations and to the local churches. We trust that pastors make use of the facilities at hand whenever they need additional material which is not now furnished by the Commission. The Commission will be glad to receive from pastors requests for materials bearing on subjects of vital interest to the public life and will do its best to provide such pastors with material available at our National Capital or elsewhere.

REPORT OF THE COMMISSION ON MEN'S WORK

RELATING MEN TO WORTH-WHILE SERVICE

I. The Individual Church

The Men's Work Commission sent a questionnaire to the Congregational Churches. Its purpose was to ascertain the status of men's organizations and interest in connection with the service and influence of the church. None of the questions affected the membership of men on local boards of trustees or deacons.

This report, first of all, is concerned with the answer given by the pastors of 226 Congregational Churches located in 33 different states. One hundred and two of these are from the Eastern States, 63 are from the Middle States, 44 are from the Western States and 12 are from the Southern.

It is possible that they represent the more hopeful churches. It is impossible to state why other churches did not reply. A guess at the reasons would be as follows:

A. Preoccupation of pastors. B. Consider questionnaires a nuisance. C. Deferred to a more opportune time. D. No experience to report. E. Unwillingness to make a negative report when facts did not warrant optimism. F. Real uncertainty as to any practical plan for Men's Work.

QUESTION I: The individual church men's organization.

Bible study, lectures or discussions, local church interest, civic and community welfare and supper meetings characterize the major interest, with the strongest emphasis of all upon social meetings. 158 churches, presumably the strongest, report an average of 76.69 members each. 153 churches average 23.30 meetings per year, indicating that many of them meet once a week during the cold season with a lay-off in the spring and summer. These are presumed to be men's (Bible) Sunday classes. Only one church had missions as the main interest of its men's society, 3 had recreation, only one reports "the smoker." One had the purpose of bringing the men in the town and the men in the church together. Five were organized to discuss current events and 4 distinctly promote the church school.

QUESTION II: What relationship does the men's group have to the church's activities?

Ushering. In 49 churches the men's society is active in the ushering work. In 67 they take no responsibility for it. In 23 they are somewhat active. This shows that about one-fourth of the pastors reporting are depending upon the men's society to handle the ushering. The Commission believes the ushering in many of our churches should be put upon a higher qualification basis, in fact be a reception service for strangers as well as for the regular attendance, and hopes to issue a brief manual on the matter.

Publicity. In regard to advertising and publicity, the men's club in the majority of the churches evidently renders little or no service,

but in 30 churches they have been helpful. In securing new members 33 other churches report the men's society a real help. In 44 they do something and in 53 the record is, "no assistance"! The remaining 66 reports are silent. This most natural field of men's interest is largely uncultivated by the denomination as a whole.

Church School. There is a larger per cent. of helpful activity in the church school than anywhere else. Reported very active in 76 out of 226 replies. An even larger number of the churches report the men's society helpful in observance of Father and Son day. In community and social service problems 59 pastors receive great help from their men's society, 38 receive some, 25 record that they receive no help, and 6 note that they receive the co-operation of individuals but not of the group.

Church Music. In regard to church music, the co-operation of the men's society is very seldom sought.

It seems fair to deduce from the answers to Question II that the majority of men's groups have not been related to those natural activities, certainly not in a way to provide a major interest for the active and energetic men in the church.

QUESTION III: What should be the major interest of a men's group or club?

Thirty-nine per cent. of the pastors replying believe the major interest should be "Religious," 21 per cent. believe it should be "Social." The majority think that public morals, industrial, racial and community service problems should be the major interest. The Commission notes that 10 replies are quite hazy, feeling that all of these suubjects should be of equal influence. As a whole the replies indicate to the Commission a lack of clear analysis or knowledge of what men are thinking about and what really interest them.

QUESTION IV: The spiritual aspects of religion as related to men of the church.

The largest number of the replies, although not constituting a majority, believe that the spiritual aspects of religion are the most interesting to men. About half that number think that men are not chiefly interested in the spiritual aspect of religion, and an even larger number are doubtful about it. On the whole the replies stand about 50—50 on the question of whether men are primarily interested in the spiritual aspects of religion. As to whether men practice personal prayer and meditation, the positive answers are equally divided between yes and no. The qualified answers are numerous; and 13 of the pastors frankly say they have no information on the subject. This seems to indicate a lack of personal inquiry on religious problems with the men of the congregation. On the matter of whether the younger married men say grace at table and conduct family worship, very few replies are positive; a much larger number are negative and the largst number of all are qualified. Grace at table seems to be more generally observed than family prayers. The Commission asked the pastors what plan they had for stimulating the devotional life of the younger families. 30 have no plans. 1 offers the suggestion that radio service would help. 2, that a mother's club might put punch into it. 3, that Lenten services might awaken. 4, special programs. 5, a men's Bible class. 10, the Sunday School. 17, personal contact on the part of pastor or others. 43, would be helped by hand book or prayer manual, and the largest number, 46, believe that comments and suggestions from the pulpit would be best approach to the problem.

To help determine the attitude of men in the church toward spiritual matters, the question was asked as to whether "men give themselves to winning others to the church?" 53 pastors say no. 54, yes, and 82 say, "A few of them do." The Commission asked a question which proved to be stimulating, in regard to special communion services for men. It is quite clear that this is not a well known custom in the denomination. Only 2 churches report this practice; 201 say no; 70 say that it is a good suggestion, and appeals to them. 123 say it does not appeal to them. 3 of them would like more information.

QUESTION V: Race Relations.

The Commission brought forward certain very definite community problems in order to suggest that the laymen of the church have a direct responsibility or challenging field for the spread of Christian ideals. Race relations are not a problem to 161 of these churches but are to 37. The following is the analysis of men's groups assisting in the improvement of race relations in their localities; 1, through educational classes on the subject; 2, through a settlement house in that locality, conducted by the church; 1, by belonging to the K. K. K.; 1, by discouraging the K. K. K.; 3, through a city mission; 6, by co-operating with other agencies dealing with the race problems; 7, through civic enterprises; information indefinite; 8, through discussion of race problems, probably to be grouped with educational classes on the same subject; 26, believe there should be a "general friendly feeling." The majority of the churches replying are not concerned with race relations as a live issue for their men.

QUESTION VI: Social Problems.

This question also brought up a definite social problem, namely, whether the men of the churches are "actually putting the social teachings of Jesus into practice in their own business." It is astonishing to find that 112 of the pastors out of 188 replying to this question record that the men of their church are "actually putting the social teachings of Jesus into practice in their own business." If there is a clear understanding of what is involved in the social teachings of Jesus a majority of the pastors replying have churches in which an advanced state of Christian practice prevails. We congratulate the pastors of churches whose men are making a special demonstration of the social creed.

QUESTION VII: Tests of Social Practice.

Question VII continues the above line of analysis by making inquiry as to "what effort" is being made by the men of each congregation to introduce democracy into the management of their business. 40 of the answers state that the men of the church are not employers of labor. 19 have no information on the subject. 41 state that no effort is being made and 32 that some tendency in this direction is manifest. Thus the answers on democracy in the management of business are inconclusive.

This is even more true in regard to profit-sharing. In 54 of the churches no effort is being made by the laymen to spread this idea. In 14 there is no information on the subject and in 10 others there are no employers to whom this would apply. 1 raises a question about farmers.

The Commission asked if there were "other social experiences of religion in business" amongst the members of the church, and these scattering answers were returned: Collective marketing 1; Higher

wages 1; Community Christmas tree 1; Group insurance 1; Financing home ownership 1; Yearly bonus 2; Social welfare clubs 3; Good wages and just treatment 5; Then there follows an interesting line of answers like this: Kind to the unfortunate 6; Common honesty 6; No information or no effort 21; and better business conditions 4.

These answers are interesting but not conclusive. They indicate that here and there through the denomination clergymen see that the men are making a distinct effort to apply the social teachings of Jesus to business, but it is very spotty. There is no definite denominational urge represented in these replies. If there is any great outstanding development, in any particular group or in any church, it was not disclosed in the replies. We believe there must be other developments, perhaps unknown to the pastor, and where they exist, known or unknown, ought to be recognized as a real expression of religious motives in human relations.

QUESTION VIII: Public Questions.

The Commission attempted to strike still more deeply into the social mind of the denomination with questions like this: "Is your community socially progressive?" Yes, 61; no, 42; to some extent, 19. The answer to this question depends partly upon whether the answerer himself is a good analyst and whether he is a standpatter or whether he is a progressive. If all of the 61 were themselves known to be progressive, there would be a hopeful nucleus of communities for social demonstration of the power of religion. On the Child Labor Amendment the men of 74 churches were favorable. 44 churches unfavorable; 29 indifferent; 24 divided and 6 lost in the limbo of the "not informed." This was not a very healthy situation in the most wide awake denomination. Toward the Minimum Wage Legislation for women, the men in 75 churches were favorable; 51 indifferent, 10 unfavorable, 7 divided and 18 without information. Toward Workmen's compensation for industrial accidents we find the civic conscience of our laymen more aroused than on the previous questions. Is this because they are more interested in the problems of men than in the problems of women or children, or is it because the facts of the case seem to them more obvious? Is it their direct interest, or is it breadth of view that shapes the answers to that question? At any rate the men in 119 of the churches are reported favorable and only 5 unfavorable, 7 divided in interest, 11 indifferent, and 7 are groping in the shadow of ignorance.

The World Court debate was on at the time the questionnaire was issued and to get a cross section of the attitude of the more progressive churches, the Commission asked about this question. They were overwhelmingly favorable in 119 churches. Unfavorable in 6, divided or indifferent in 49 and 6 of them illiterate on the subject. 6 pastors had not gauged the attitude of their men.

By comparing the answers to the questions 7 and 8 it will be seen that in the application of the teachings of Jesus to the business enterprises of the Christians of the church, there is much less definiteness and apparently much less practice and conviction than there is in regard to social questions of a less personal but general character. Are we better educated in applying our Christian convictions to general problems than to business? Light may be thrown on this subject by the answers to Question IX.

QUESTION IX: Men a Civic Force?

The Commission asked, "Are the men of your church a civic force?" 29 pastors frankly say no, but 115 are positive, yes. 18 say that there are individuals in the church who are, but the group

is not. 1 gives the doubtful answer that they have members in Rotary and Kiwanis. No reflection against these societies, but we wonder what was in the pastor's mind. "In what conspicuous public or social reforms have your laymen been leaders?" The enforcement of the dry law is the most conspicuous item mentioned in the replies. The Congregational men from 33 churches have been very influential in community service through Y. M. C. A., Boy Scouts, The Community Chest and other civic organizations. 4 think they have accomplished a good work in eliminating Sunday athletics and movies, 5 in eliminating gambling; 5 in "cleaning up the town"; 17 in working on School Board elections and serving on School Boards; 2 worked to secure a better library; 1 better relations between capital and labor; 1 preventing the K. K. K.; 1 helping the Near East and Red Cross; 1 eliminating of grade crossings; and 2, Americanization. The laymen of 12 churches have been conspicuous in securing the election of good men to office. The promotion of public health enterprise, 2. The answers show a wide distribution of interest of a practical and productive nature but only a minority of the replies show participation. In some individual churches men are interested in a variety of these enterprises. The question of coaching and training younger men of the church in regard to municipal, civic and international issues and their responsibility as citizens bring the following convictions to the front: That suggestions from the pulpit are relied upon; 25 of the churches had discussion groups. Occasional lectures; 23 dealt with these matters in Bible Classes. But the questionnaire does not bring out any definite line of action or education in the denomination by and large on these matters.

QUESTION X: Men and Missions.

The Commission was anxious to acquire information in regard to the relation of the men of the church to the Congregational missionary program and particularly the younger men of the congregation, those thirty or under. 1 church has a society of its men to promote foreign missions of men under thirty years of age; 2 churches conduct an institute on missions; 20 refer to the large financial support of individual members, but 132 out of 188 say out and out that there is no organization of their men for missions. Men participate increasingly through the "every member" canvass for the benevolent budget as well as for church experiences. But the general field of education and of organization of the men of the individual church for the missionary enterprise, home and foreign, remains to receive adequate attention.

QUESTION XI: What Organization of Men?

We now come to the practical problem of what discussion or study groups have been tried in the church to assist men more completely to conduct their business affairs in accordance with the implications of the social teachings of Jesus? 76 of the churches replying, made no effort. 21 had, or have now, a discussion group or study group, 23 expect that their men's Bible classes will have a direct bearing on the matter. 2 have made unsuccessful attempts; 1 brought in outside speakers and discussion leaders; 3 utilize the Sunday School; 2 the forum; 4 depend upon the pulpit for this emphasis. There is some experience here which ought to be drawn upon. It is not very general but it might be very helpful to study the work of the churches which have been doing successful educational and convictional work.

The Commission will consider the recommendations made in the questionnaire under "What helps have you used and what material would you find useful if it was provided by the National Council?" and report later on.

SUMMARY:

The last questions in the inquiry had to do with how this Commission might be of help to the churches. In grouping the answers we find that pastors desire to know whom the Commission would recommend as speakers to arouse and instruct the men. The Commission is asked to make available the results and methods of those churches which are successful in organizing their men. Pastors of rural churches indicate that special treatment must be given to their men's problems. 72 proposals or recommendations have been made to the Commission as to form of organization, helps, experiments and leadership required.

There is a real demand for advice as to program making for men's groups, as to how to secure and retain interest, and in regard to recruiting men for service. One minister is frank enough to say about his men's work that it is "as dead as the proverbial door-nail," another hopes to "try something soon." Another says that prayer is becoming a lost art; another that "men have got to be aroused; too much of the church work is left to women." Another demands a need for maintaining steady interest. Another wants literature for the laboring class. Many find that there is no adequate reason for organizing the men, there being no objective, no personal service outlet. The questionnaire as a whole did not indicate that the denomination was strong in relating men to the program-making of the Kingdom.

The policy of the Men's Work Commission of the National Council is not to attempt to issue a mandate, program, or policy for the denomination. It has no purpose at present for attempting to hand down a plan from above. It does not believe in paper organizations. The Commission desires the fullest expression of opinion, and experimentation. It wishes to carry out the best will and desires of the denomination in regard to men's activities and organization. The Commission is anxious to be brought in touch with such experiments. On such experiments there might be built up a national program, but without them no overhead proposal would amount to much. We must build our plans upon the initiative and demonstration of the individual church. The Commission requests the pastors and members of the churches to engage in experimentation thorough and persistent, and to share with us the essential results.

II. Men in the National Organization

The National Council of Congregation Churches is made up of delegates elected by State Conferences and District Associations. In this body the common activities of the whole denomination are coordinated.

The attendance of delegates at the Washington meeting of the National Council showed the following: 470 clerical; 172 lay delegates, of whom 72 were women, and 100 laymen. "We have been very eager to increase the proportion of laymen in attendance," says Dr. Burton. In addition to the voting members at Washington 263 laymen were present as associate members. The House of Deputies of the Episcopal denomination at its last convention was composed of 319 clergymen and 319 laymen. The Presbyterian General Assembly with 950 official delegates is supposed to be equally divided between the two groups. In the Methodist Quadrennial or General Conference, laymen and clergymen have equal representation.

One of the executives in our denomination, with heavy responsibilities, reports that in the earlier days "the attendance of both ministers and laymen was much bettter than today." About the attendance of laymen of great prominence he says: "Very few men of this standing and type attend meetings of the Board today. In fact very few such men are ever elected to the National Council. In my opinion your commission could not render a more valuable service than to secure the election and attendance of eminent laymen, men of standing and affairs, who would carry weight and would see that our affairs are conducted in a more businesslike way. The Council today is overwhelmingly ministerial. In spite of all of our exhortations on the subject no particular improvement is in sight. When our laymen realize that the Council has taken over the control of all our missionary organizations, involving permanent funds and property of possibly $50,000,000, they will realize that there is a call for activity on their part.

Historically Congregationalism has been foremost in recognition of the men of the churches. That is its genius. In this period of reorganization we merely seek ways and means of carrying out our own ideals.

The question naturally arises, would it be an improvement if the National Council should so amend its constitution and by-laws as to provide that a certain number of delegates must be laymen and that their places could not be supplied by ministers, as is done by the Episcopalians, the Presbyterians and the Methodists.

The organizations for carrying on the work of the denomination between meetings of the Council are (a) the Executive Committee of the National Council, which attends to the business of the National Council itself between meetings; (b) The Corporation for the National Council which serves as a trustee of denominational funds, including the Pilgrim Memorial Fund; (c) the great mission boards which administer annually approximately $5,000,000 of expenditure, and are responsible for funds and properties aggregating something like $50,000,000; (d) The Commission on Missions which promotes the income for the missionary societies and co-ordinates

their activities, and (e) the other commissions of the National Council which are executive only to a limited extent, but serve as ad interim committees of the National Council to make recommendations to that body.

In order to ascertain to what extent it is necessary to strengthen, if at all, the participation of laymen (men) in the National Council and in the National Organizations, great boards of the denomination, the following questions were asked at the national offices:

(a) The total number of members of your board or commission.

(b) The number of the above who are laymen (men).

(c) The number of meetings of your board (or commission) held during the year 1926.

(d) The average number of laymen (men) in attendance at above meetings for 1926.

The answers may be summarized as follows:

1. The Executive Committee of the National Council is composed almost equally of clergymen and laymen, and has had a larger attendance of laymen at its sessions than of clergymen.

2. The Corporation for the National Council has only one clergyman among its elected members so that its attendance upon meetings is almost entirely of laymen.

3. The executive boards of the missionary societies ordinarily meet semi-monthly, monthly, bi-monthly or quarterly. The total membership of these boards is 156. Of these 63 are laymen; 34 are pastors; 17 are clergymen not serving as pastors, and 32 are women.

From one of the boards comes this interesting report: "I have therefore substituted laymen for ministers as terms expire so that our present board consists of six ministers, twelve laymen, two women—seven of the nine trustees—are laymen. Eleven of the fifteen directors of the board are laymen. The average number of men in attendance at the meetings of the board is 6¾ for the past year."

"The lay members of the Board," states an executive, "play a very active part in the work of the society. The five members of the finance committee are all laymen who have given generously of their advice and time to the interests of the society. For 1926 the record of this Board was as follows: Members of the Board, 24; number, 8; number of board meetings, 5. Average number of laymen in attendance, 5.

Another executive reports that there is a tendency on the part of laymen to criticise if more of them are not appointed, and when appointed laymen often do not render vital service.

4. The Commission on Missions consists of fifty-five members nominated very largely by the State Conferences. Of the members at the present time, sixteen are laymen, thirty-one are pastors, four are clergymen not serving as pastors, and four are women.

5. The other commissions of the National Council are made up when their membership is complete of twenty-four members in each case, six of whom are designated as active members expected to attend meetings with their expenses paid. The other eighteen are corresponding members who may attend the meetings with full powers when they can do so without expense to the Council. By

the last printed reports there were 178 members of these commissions, 53 of them being laymen, 67 pastors, 40 clergymen not serving as pastors, and 18 women. In the active list expected to attend meetings there are 12 women, 20 pastors, 11 clergymen not pastors, and 5 women.

In answer to the questionnaire, one commission reports a membership of 22, four laymen (men) of whom one is on the active list; three meetings, and the average number of laymen in attendance, one; another reports 18 members, four laymen (one on the active list), five meetings, and average number of one layman in attendance; another has 24 members, with 7 laymen (one on the active list), four meetings, average number of laymen in attendance, two.

"At the meetings of this commission," says another report, "we have been thus far unable to get the attendance of any of our lay members." Speaking of correspondence with the lay members this chairman says there have been gracious and sympathetic replies, but entirely without any evidence of thought on their part concerning the problems submitted to this commission."

For the spiritual life of men themselves, as well as for the future of the Church, it seems necessary for us, throughout all our organizations, to increase the numbers and participation of business men and other laymen. Also to study how to secure and hold their interest. In fact they are one of the essential elements to the great processes and projects of the denomination. They object to being treated merely as the raw material out of which progress may be moulded. Nothing in this report is intended to deprecate the essential leadership, power and devotion of the clergy. We gladly pay tribute to them. They are our leaders. We advocate a great partnership wherein the laymen, as well as the women, align themselves with the clergy for the more effective realization of the sway of the Master.

III. A Plan of Our Own

The Men's Brotherhoods in some denominations are still effective. In a few other denominations the idea is being revived. In some the "brotherhoods" have been merged in their religious education movement. In many denominations the brotherhoods have disappeared.

The brotherhood idea was given a prolonged trial in our denomination, and those most thoroughly informed and identified with them have not recommended a present effort to revive those societies throughout the churches of the denomination. We wish to be in a position to extend assistance to such of these societies as are doing good work. But at this time of merger of missionary societies, it does not seem appropriate or desirable to attempt to create a general organization of men's societies paralleling the women's societies in the local church. **But, on the other hand, it is imperative that the men of the denomination be related in some effective way to the great enterprises and projects of the church no less than to the internal life of the churches.** The power of the ministry and the practical devotion of the women should be supplemented by a more effective partnership of the men of the denomination. With that in

view, those in charge of the missionary merger propose that there be joint committees everywhere of men and women for the promotion of the missionary enterprise. We agree with that, and propose a method for relating the men of the churches to that and also to all the accredited enterprises and projects of the denomination. We hope the adoption of the following recommendations will lead to definite organization of a very general, simple and practical nature.

IV. Recommendations

1. That the Commission be authorized to help the men's societies in the churches, already organized, as to program, and to make suggestion for the better relating of the members of these societies to the activities of the church; and for the deepening of spiritual life.

2. That a Men's Work Committee be organized in each church. This may be done at the annual meeting or at any other proper occasion. The Men's Work Committee should be representative of all the interests of the church; it might include members of the trustees, deacons, church school, young people, young married men, students. The object of the Men's Work Committee in each church would be to relate the men to the accredited enterprises and projects of the churches as well as to the activities and worship of the individual church.

3. That each State Conference appoint a standing Committee on Men's Work; this Commission to be authorized to experiment in regard to training institutes and occasional conferences for the development of the spiritual life of men, and for the better information of the men of the church as to its accredited projects and enterprises.

4. That a systematic effort be made, throughout the Congregational associations, and the state conferences, to elect to the National Council a larger number of strong laymen, and that where substitutions occur in the delegate list insistence be made upon the attendance of laymen. It is recommended that men be urged as delegates and associate members to set apart the time necessary for attendance upon the National Council as an important duty or privilege.

5. That there be a general survey and re-emphasis of Men's Work at the state and district association meetings, and in the individual churches, during the next year, with a definite purpose of developing plans for utilizing the power of men in organization and for sacrifice and for the purpose of making the work of men more general and effective for Christ.

6. We recommend that the Constitution and By-laws of the Council be so amended as to require that not more than one-half of the delegates may be chosen from the clergy.

REPORT OF THE COMMISSION ON INTERCHURCH RELATIONS

During the biennium since the meeting of the National Council at Washington your Commission on Interchurch Relations has been diligent in seeking to further the varied interests committed to its management. Its principal task is the promotion of church unity in every feasible way, particularly by cultivating the closest possible relations with other Christian groups with which Congregationalists have a normal affiliation. In pursuance of this the Commission has given much time and thought to the furtherance of such lines of action as seemed to provide some distinct advances.

At a meeting held in December, 1925, the Commission organized for the biennium by electing Frank K. Sanders as Chairman and Charles E. Burton as Secretary. Plans for the biennium were discussed which involved a friendly correspondence with half a dozen other commissions of our general type of polity. Eventually the Commission devoted its energies to the continuance of the program already considered with the Presbyterians, to the holding of conferences with the Christian and the Universalist church bodies, and to the furtherance of plans for the Conference on Faith and Order at Lausanne.

Affiliation with the Presbyterians

At Washington in October, 1925, the National Council approved the report made by the Commission regarding the progress of the experiment at Cleveland, Ohio, which made the Congregational and the Presbyterian churches of that city into one working group. It will be recalled that at Springfield, Mass., in October, 1923, an overture was presented by the Cleveland Association, supported by the Ohio Conference, to our National Council—and at the appropriate time by the Presbyterian group at Cleveland to the General Assembly of the Presbyterian Church in the U. S. A., urging direct steps toward organic union, nationally and locally. The Council gave its approval of the idea, referring the matter for consideration and further recommendation to this (reconstituted) Commission. In due time the General Assembly also voted its general approval and referred the overture for furtherance and report to its Department of Church Co-operation and Union, of which President J. Ross Stevenson, D.D., is the Chairman.

Representatives of the two groups have met at various times at Cleveland to counsel with the representatives of the united movement there and to view its working. The last of these conferences was held at Cleveland, March 5, 1926. Drs. Stevenson, Marquis and Mudge of the Department and Drs. Sanders, Burton and Lewis of the Commission spent that day in friendly conference with the Cleveland brethren. Certain technical difficulties were faced relating especially to property and relationships which could not be

met adequately, except after direct permissive action by the General Assembly at its meeting at Baltimore in May, 1926. Conditions developed at that meeting which made inexpedient the presentation of any explicit proposal involving closer relationship with other denominations. The Department reported that it was "studying this question and will report to the Assembly in due time what constitutional changes, if any, should be made to meet the situation" at Cleveland.

At the Cleveland Conference the following brief joint statement was adopted:

"At a conference at Cleveland, Ohio, March 5, 1926, of sub-committees of the national Commissions of the Congregational and Presbyterian Churches with the Cleveland Committee on Organic Union of the Congregational and Presbyterian denominations, two principal phases of the problems presented emerged: one administrative, the other ecclesiastical or constitutional.

It is the judgment of the two sub-committees that:

1. As regards the administrative phase of the problems, the local Presbytery and Union now possess all the powers needed to effect the combinations suggested, such as a combined program of church extension, missions, fiscal arrangements, the appointment of executive officers, etc.

2. As to the ecclesiastical or constitutional phase of the problems, in order to secure real organic union along lines suggested, it will be necessary so far as the Presbyterian Church is concerned to secure the desired constitutional changes by the established processes of that Church.

To secure the adoption of a general, national plan of organic union with the Presbyterians does not seem at present very feasible. Other issues occupy the forefront. What the two Commissions have aimed at has been (1) the fullest demonstration at Cleveland of the feasibility of such a union of interests in any city or area; (2) the adoption of the Cleveland Plan in other cities, situated as Cleveland is with two fairly equal groups of churches; and (3) the gradual discovery through actual experiment of the advantages or drawbacks of the plan and of the wisest methods of its promotion.

In Cleveland this plan of union, despite the usual variety of obstacles and problems, has, in the judgment of those most closely in touch with the enterprise, worked successfully. It has prevented rivalry, has developed and fostered friendliness, and has created a compact, united, alert group of churches into which other denominations seem desirous of entering. The hopes of those who saw this opportunity for a fresh alignment and seized upon it, have not yet adequately been met; yet the idea is sound as well as Christian. Its execution is proceeding satisfactorily to the constituents, and the Commission is desirous of promoting it and similar movements in every feasible way. (See Recommendation 1.)

Affiliation with the Christians

The General Convention of the Christian Church represents a body of 1,208 churches, 899 ministers and 100,430 members (1922).

These churches are found mainly in three groupings, Northern New England and New York, the Southeast and the Middle West. Their polity is Congregational; their organization is very similar to our own; they ordain their ministers in distinct gatherings comparable to our Associations. They support eight colleges and an active mission work. Many among them prefer baptism by immersion, but none hold exclusively to that form. Communion is open, and infant baptism is optional. Allegiance to Christ is with them the sole test of membership. They object to creedal statements which bind the individual.

The Christian Church is passionately devoted to Christian unity and openly seeks to promote it in any practicable way. It has a Permanent Commission on Christian Unity, which sought in 1925 to bring about a general gathering of denominations of similar inclinations to consider and discuss the various aspects of Christian unity. This project did not carry through. Your Commission, however, proposed an informal conference with representatives of that Commission, which was held at Toledo, Ohio, June 17, 1926, at which were present three representatives of the Christian Commission, Drs. Frank G. Coffin of Palmer College, Albany, Mo., F. H. Peters of Defiance, Ohio, and L. E. Smith of Norfolk, Va., and two members of our Commission, Drs. F. K. Sanders and Roy B. Guild. One of our appointed delegates was prevented from attending by illness.

The Commission on Interchurch Relations of the National Council of Congregational Churches and the Permanent Commission on Christian Unity of the General Convention of the Christian Church through a meeting of delegated committees held at Toledo, Ohio, June 17, 1926, reached the following findings and adopted the accompanying recommendations:

1. Each Church has the Congregational form of government.
2. In each, the individual church is the unit of authority.
3. Each Church accepts and practices representative government with regard to matters of common concern to the churches.
4. Each Church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.
5. Neither Church holds to a creed which is binding upon individuals or upon churches.
6. Each is agreed upon the general foundational tenets of our common Christianity.
7. The Congregational statement of 1913 and the Principles of the Christian Church we find essentially in accord in evangelical temper and inclusive in their scope.

In view of the above findings and the added fact that it is our unanimous conviction that all Christian believers should now be brought into the closest possible fellowship and co-operation, we submit the following recommendations:

1. In view of the similarities in organization, belief, observance of ordinances and general practices between the Christian and Congregational Churches, and to the end that they may know each other better and enter definitely into a common fellowship, it is recommended that in states, districts, and towns, where churches of

both denominations exist side by side, they be urged to take steps toward close co-operation as an expression of the unity that ought to exist.

2. As steps in this direction, we recommend:

(a) The holding in any one State of the state meetings of both bodies at the same date with some sessions in common;

(b) We also suggest that a similar plan may be used in districts and in cities;

(c) We further urge an exchange of fraternal delegates at every opportunity.

3. With regard to new enterprises, we recommend that the church extension agencies of our two bodies be urged to refuse to organize a new church of one body in a community already served by the other. We would urge that in cities all forward movements relating to the two denominations should be guided in accordance with the principles adopted in Cleveland by the Presbyterian and Congregational denominations.

4. We further recommend that where the members of either communion move into communities which do not have the church of which they have been members, they seriously consider the other denomination mentioned in these resolutions.

5. We recommend finally that in the whole missionary educational and publishing program of the two denominations, there be as far as possible an interchange of representatives so that each communion may quickly become familiar with the workings of the other.

The conference adjourned with the informal expression of a desire that a much more representative gathering should be held at no distant date which should have the very definite purpose of drawing the two denominations into as close a relationship as possible.

The above report was ratified unanimously by the General Convention of the Christian Church in October, 1926. It now awaits similar action by the National Council. (See Recommendation 2.)

Affiliation with the Universalist Church

The Universalist denomination dates from about 1785. It represented a protest against the Calvinistic narrowness of the Congregationalists of that period, quite warranted by our own historical and creedal development since then. A certain proportion of its membership is Unitarian in belief, but only a small proportion, not unnatural in a New England constituency quite like our own. They report 644 churches, 561 ministers and 46,775 members (1922).

After the definite authorization by the Council in 1923 at Springfield of correspondence and conference by its Commission on Comity, Federation and Unity with similar commissions from other bodies, and the immediate appointment by the Universalist General Convention of a Commission on Comity and Unity, with Dr. Harold Marshall as Chairman, there were held prior to October, 1925, various informal conferences, principally between the officers of the respective Commissions. Just before the Washington meeting of the National Council the Congregational Conference of Northern

California sent in a memorial urging that definite steps be taken by the Council in furtherance of a closer relationship between us and the Universalists.

In response the Council voted as follows:

"The Council receives with interest the resolutions of the Northern California Conference expressing its hope that the way may soon open for a union of the Universalist Churches with our own. It is truly responsive to the spirit of the resolution recently adopted by the Universalist State Convention at Bangor, Maine. It directs its Commission on Interchurch Relations to express to the General Convention its sincere desire to welcome into its fellowship all churches which can find freedom and satisfaction on the general basis of the Kansas City Statement of 1913, and it invites the General Convention to appoint a corresponding commission to consider with more care what is practicable."

The General Convention responded by appointing a representative Commission, with Dr. Frederick W. Perkins as Chairman. With this Commission our own has been in correspondence and conference. A joint meeting was finally arranged for May 3, 1926, at New Haven, Conn., but the illness of an important member caused it to be deferred until October 19th at New York City. At this meeting Messrs. Bicknell, Etz, Hill, Lowe, Marshall and Chairman Perkins of the Universalist group met Messrs. Carter, Guild, Mitchell, Mrs. Lyman and Chairman Sanders of our own group. These formulated a joint report which after very careful revision by all members of both Commissions resulted in the following statement, which is presented herewith to the Council for its approval. In the judgment of the Commission it represents a sane, forward step which our whole Church is prepared to take with confidence. (See Recommendation 3.)

The National Council of Congregational Churches and the Universalist General Convention, at their sessions held in October, 1925, referred to the Congregational Commission on Interchurch Relations and to the Universalist Commission on Christian Comity and Unity certain proposals looking toward closer fellowship. The members of these Commissions, after fraternal conference and discussion, join in issuing the following statement:

We believe that the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life rather than an assent to an official creed. It is faith in Christ expressed in a supreme purpose to do the will of God as revealed in him and to co-operate as servants of the kingdom for which he lived and died. Within the circle of fellowship created by loyalty to the common Master there may exist differences of theological opinion. But given that primary loyalty, such differences need not separate; rather, indeed, if the mind of the Master controls, they may enrich the content of faith and experience; and if it does not control, theological agreements will not advance the Christian cause.

The unity of a common loyalty to the Christian way of life is already a fact, to which the high task in which we are now engaged is witness. Not only Congregationalists and Universalists, but multitudes of other forward looking Christians, share this unity of

faith and endeavor. It is not something to be fabricated, but something to be recognized and given ways of practical expression. None of us would advocate, as none of us could enter, a fellowship that would compromise loyalty to the truth as any one of us may see it or would stifle freedom to bear testimony to its worth and power. What appeals to us is the challenge of a great adventure to prove that a common purpose to share the faith of Christ is a power strong enough to break the fetters of custom and timidity and sectarian jealousy that put asunder Christian brethren who at heart are one and who can better serve the Kingdom of God together than apart.

The Protestant Churches of America are learning to work together. By so doing they honor their heritage and fulfill their mission. The Congregational and Universalist Churches are branches of the same parent stock. They grew out of the same soil and are bearing the same kind of fruit. The historic reasons for their separation have practically disappeared and new and stronger reasons for union have arisen. If the prayer of our Lord is ever to be fulfilled the beginnings will be made by the mutual approach of denominations between which there is no longer any reason for separation.

In the judgment of the Commissions the time has arrived for the Congregational and Universalist Churches to seek the closest practicable fellowship. Their activities are proceeding already along lines closely parallel. They can do many things together to advantage which they are now doing separately. Each Church will be quickened through this free fellowship.

We therefore recommend:

First, That the ministers and representatives of each denomination be invited to sit as corresponding members in the local, state and national associations of the other denomination and to participate in their deliberations.

Second, That the agencies of each denomination in the realms of religious education, social service, evangelism, rural church development and similar problems, be urged to arrange for joint programs for promotion as far as practicable.

Third, That in each community where churches of both denominations are found they be urged to study what they can do together with mutual profit by way of union services, the interchange of pulpits and the promotion of common enterprises.

Fourth, That there be a mutual interchange of representative speakers at national, state and local gatherings.

Fifth, That the denominational journals be urged to make the largest practicable interchange of editorials and of printed matter of common interest, in order that each constituency may be kept fully informed regarding the other and of the progress made in the direction of closer fellowship.

Sixth, That no actual steps toward the organic union of local Congregational and Universalist Churches be made without consulting their respective Commissions through the chairmen.

Seventh, That since the problem of the rural church presses for solution everywhere, and since in smaller communities existing denominational divisions and competitions are especially wasteful and shameful, those responsible be urged, wherever it may be feasible, to co-operate in organizing such communities for worship and community service.

We believe that from these and similar joint undertakings will result more than increased effectiveness in common tasks. Comradeship in a common faith and loyalty will be its finest and most

prophetic grace. That quickened sense of comradeship will fashion its own ecclesiastical instrumentalities. None of us can yet foresee clearly what sort of organized fellowship will arise to give form and coherence to the spiritual unity that Christians of the open mind gladly confess. We are convinced that it will be something larger and more inclusive than anything that now exists. What we do see, with a profound feeling of gratitude and responsibility, is that, in the providence of God, these communions which we represent have been led by their respective historic traditions and spiritual development to a common faith in the Christian way of life as their supreme concern. They would travel it not only as friends but as allies, with a spirit as inclusive as the mind of the Master.

In such a larger fellowship Congregationalists and Universalists alike, both as churches and individuals, may find a fresh incentive to service and sacrifice. The Kingdom of God requires the uttermost loyalty and devotion of both and the mutual recognition of what each may contribute to the common endeavor. The stirring challenge to forward-looking Christians of whatever name today is to make their churches such vitalizing centres of the Christianity that is in Christ that the broader fellowship that is coming shall need them in its mighty task. To that we commit ourselves. The event is in the hand of God.

The Commission of the General Convention
on Comity and Church Unity.
The Commission of the National Council
on Interchurch Relations.

The World Conference on Faith and Order

Your Commission deems it appropriate to include within this report the outstanding step of today toward the unity of the churches. In August, 1927, at Lausanne will be held the World Conference on Faith and Order which has been so long in careful preparation, and bids fair to be the most significant and far-reaching Council of the Churches in the interests of unity ever held. While the Commission has had no real authority or responsibility with reference to this Lausanne Conference, it has been able to represent our churches in the promotion of the Conference. Several of its members will be present as delegates. It helped to secure Rev. B. Alfred Dumm, D.D., as the Congregational representative on the Secretariat, with which group its chairman has also cooperated closely.

The outstanding unquestioned results of the World Conference on Missions at Edinburgh in 1910 which revolutionized the approach of the Christian world to its missionary enterprise and of the Universal Conference on Life and Work at Stockholm in 1925, which set new standards of social approach, warrant a feeling of confidence in the results of the coming gathering at Lausanne. It will be a genuine study of the conditions which stand in the way of Christian unity, of the type of unity which may be realized and of the stages by which it may be brought about. It will be a real conference, spending half of its three weeks of time in organized, patient, persistent discussion in groups, of the difficult problems which must

find a practicable solution before the Protestant world or the non-Roman world can achieve a real unity of spirit and purpose. The hopes of our Lord have awaited fruition for nineteen centuries: these plans may develop slowly, yet the wonderful changes in denominational attitudes of the past quarter century, the progress of schemes of federation, the growing repudiation by the young churches of the Orient and elsewhere of all denominationalism—these assured facts give much reason for hopefulness that the Lausanne Conference through a wisely organized Continuation Committee will inaugurate a new procedure in Christian unity all round the world. (See Recommendation 4.)

In Conclusion

Your Commission has reported its active relations with three sister denominations. It has had some correspondence with reference to the United Brethren, the Brethren Church (Progressive Dunkers), and with the Methodist Protestants. It would add that in its judgment there are half a dozen other denominations, mainly smaller ones, which should be approached in a spirit of comity and friendliness. All these are essentially Congregational in polity. The outcome of their cutivation may not be an enlarged body of churches bearing the Congregational name, but it ought to be the ultimate formation of a much larger body of churches of the Congregational type. At present a very compact federal union which does not do away with the existing organizations may be the next step. Such a step will promote such mutual knowledge and confidence that a later merger of all interests may be practicable. In the opinion of your Commission we as a group of our Lord's disciples should go as far in the promotion of unity as we may. We propose, therefore, that we be definitely authorized to propose and promote a conference with such sister churches as are willing to confer, which shall consider the possibility of entering into just such a plan of federal union as was heartily approved by the National Council of 1923 at Springfield, which for a variety of conflicting reasons was endorsed by only one other denomination, whereas the approval of six was required for a beginning. The Presbyterian and Methodist groups of churches are just now more deeply interested in drawing together into larger groups of their own type. This may be our own wiser proposal. How best the unity of the Churches of Christ may be promoted no one can predict: the challenge for us is to do all that we can. (See Recommendation 5.)

The practical obstacle today to such unification as seems fairly practicable is not so much our diffusing creeds or polities, or plans for demonstrating the power of the Christian message, as matters of sentiment—specifically our unwillingness to forego familiar, historic terminology. Your Commission believes that we and all other denominations which are truly working for Christian unity

must be prepared to go as far as our sister denominations have gone in Canada. We therefore propose a final resolution. (See Recommendation 6.)

Recommendations

1. That the progress of the Cleveland Plan of Union be viewed with sincere approval, the Commission on Interchurch Relations being hereby authorized both to foster it and to encourage a similar organized federation of any interests in other cities which may be ready to make the venture.

2. That the Council herewith express its approval of the recommendation of the Commission with reference to the Christian Church and authorize a continuance of friendly conferences with a view of promoting the closest practicable relationship of our two churches.

3. That the National Council approves as its own the joint statement of relationships worked out by the representatives of the Universalist churches and of our own. It believes that the breach of more than five generations should rapidly be forgotten and expresses the hope that the closest practicable union of our separate interests may soon take place.

4. That the Council express to the Continuation Committee of the World Conference on Faith and Order its faith in the outcome of the Conference at Lausanne in August next, and pledges its cooperation in any well-conceived plan for drawing all our churches of every type into the closest possible relationship of friendship, mutual support, avoidance of opposition and spiritual fellowship.

5. That the Commission on Interchurch Relations be authorized during the next biennium to do its utmost to draw together into a close federal union the churches of the Congregational order which find themselves in general sympathy with such a statement of faith, polity, fellowship and service as finds expression in the Kansas City declaration of 1913.

6. That the National Council again place itself on record as being willing for the sake of promoting the larger unities which our churches earnestly desire even to surrender its historic name.

REPORT ON THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The National Council of Congregational Churches elects twenty-two members of the Federal Council of Churches. The Federal Council meets but once in four years. There has been no session of this body since the last meeting of our National Council. The Executive Committee of the Federal Council, however, meets annually, and four of the Congregational members of the Federal Council are members of the Executive Committee. Two of these four have been in attendance at each of the annual meetings of the Executive Committee and they have been joined by other members attending as visitors.

The mass of business of the Federal Council is attended to by its Administrative Committee which meets ordinarily each month. The Secretary of the National Council is a member of this committee. The denomination is also represented by membership on many of the sub-committees of the Council and there is no major activity of the Federal Council in which the Congregational representatives do not have an active part.

For the support of the Federal Council modest appropriations are made through the treasury of the Commission on Missions. These are supplemented by offerings from various churches independently and from individuals.

The members of the Federal Council submit the following adapted statement regarding the work of the Federal Council:

The Federal Council of Churches of Christ in America—organized in 1908, bands together twenty-eight Protestant denominations for the sake of meeting certain insistent needs. That the churches of all denominations may be filled with spiritual power which will furnish dynamic for every worthwhile undertaking. That they may be enabled to deal constructively with great social and international problems for which there is no solution apart from Christ and His teaching. That they may achieve practical unity in their work and co-operate in their common tasks.

Since all its policies and plans are determined by the official representatives of the churches themselves, the Federal Council occupies a unique position as the common representative and the common agent of the Protestant churches of America. During sixteen years of service it has conclusively proved that the ideal of Christian unity in service is practical. Persistently educating the churches in the practice of co-operation, it has shown that it is possible for all to work together in unity of spirit and purpose, until it has won and now holds the confidence of the churches in such a way as to make possible work of continuously increasing importance and effectiveness.

As spokesman and servant of the Protestant churches, enlarged responsibilities are being pressed upon the Council—responsibilities fraught with momentous consequences for the church, the community, the nation, the world.

United in Evangelism

At the center of its life the Council maintains a Commission on Evangelism, designed to deepen the spiritual passion of all the churches and by a program of co-operative service to lead men in larger numbers to personal discipleship to Jesus Christ as Divine Lord and Savior. It brings together the pastors of the churches in city after city in order to assist them in developing a united program of evangelistic effort, with the aim of reaching the whole community at one time and with the ideal of the pastors and church members as their own evangelists.

By such concerted action, the churches are discovering that without any sensationalism they can capture the imagination of the community as no church can do alone. New power is developed in every church by the consciousness that it is participating in a movement in which the whole strength of all the churches is engaged.

Special periods of prayer and spiritual emphasis are arranged in which all the denominations participate, thus focusing the worship and intercession of the churches upon great common needs. The Fellowship of Prayer for use in the pre-Easter period, has been called for this year in quantities of 500,000.

United In Social Service

Convinced that the Christian message and the Christian spirit must be applied to every phase of human relationships, the Federal Council, through its Commission on Social Service, carries on a steady program of helping local churches to work out a common program for building a better community life. Noteworthy progress is being made in leading churches into co-operative service to prisoners in the county jails. Attention has been given to child welfare, especially in church orphanages. Public sentiment against child labor has been aroused and mobilized. Conferences on the meaning of Christianity for industry have been held in 150 industrial centers, bringing Christian employers, labor leaders and ministers face to face to consider how co-operation and good-will in industry can be furthered. Forward looking employers of nation-wide prominence have declared that in such efforts the Council is rendering a basic service to industrial life.

These conferences on the relation of the churches to the community have so clearly demonstrated their value that they should now be extended much more widely.

United for Racial Good-Will

The problem of race, as one of the gravest issues confronting civilization in our day, gives timeliness to the work of the Council in stimulating the churches to new efforts for inter-racial co-operation and good-will. Inter-racial conferences, bringing together leaders of the white and the negro people in a program of co-operative effort, have already been held in many of the leading cities. Inter-racial committees thus developed in seventeen northern cities, and similar groups brought about in the South by the southern Commission on Inter-racial Co-operation (with which the Federal Council is closely affiliated) have demonstrated that peaceful adjustment can be made when racial groups meet and work together in the spirit of Christ.

A campaign to marshal the churches against the lynching evil has been carried on and has been an important factor in the reduction of the lynchings during 1924 to sixteen, the lowest number in forty years. A bureau of information on the better side of Negro life and race relations has been developed. An annual "Race Re-

lations Sunday" has been promoted through the churches for better understanding and appreciation.

A similar program for the furthering of good-will between Christians and Jews has been launched during the past two years and has already shown far-reaching results in developing a new spirit of friendly co-operation between these groups.

Greatly increased action along three lines are called for: first, more inter-racial conferences in local communities where possibilities of race friction exist; second, work among the students, both colored and white, in behalf of inter-racial understanding and co-operation; third, the preparation and widespread distribution of a popular literature setting forth the present facts and the possibilities of solutions in the light of the successful experience already achieved.

United for World Justice and Peace

In a world that is sick of war, and yet is carrying on its international life in a way from which war threatens to come again as surely as fever comes from an undrained swamp, the constructive work of the Federal Council's Commission on International Justice and Good-Will is thrown into bold relief. The campaign to create public opinion for the entrance of the United States into the Permanent Court of International Justice was pursued with such vigor that it is generally agreed the churches were the greatest single factor in bringing this about. The united protest of the churches against the exclusion of the Japanese on a basis of racial discrimination is declared by the recent Ambassador of the United States to Japan, to have been the brightest ray of light in a dark and tense situation. The movement for the outlawry of war is being pushed aggressively throughout the churches.

As a result of years of effort fifteen denominations have now established their own commissions working for peace, in co-operation with the Federal Council. The weakness of the situation lies in the fact that these new agencies have only just started, are insufficiently supported, and have as yet only slight financial resources. They need the practical help and stimulation that come from a central body like the Federal Council; their programs demand co-ordination in order that a solid and united impact may be made upon public mind.

A special effort has been begun to mobilize the youth in work for world peace. The church's program for a warless world is being presented to, and meeting a ready response from student groups in colleges, theological seminaries, and numerous denominational and interdenominational conferences. A committee on World Friendship among Young People has been organized through which the young people of the churches will have a voice in the making of a Christian international order.

A similar enterprise has been undertaken in furnishing leadership to the women of the churches in their efforts for world peace, and a woman secretary has been added to the staff for full-time services in this field.

United In Research and Education

If the churches are to deal wisely and effectively with these overwhelmingly difficult problems in the social and international realm, they must thoroughly understand the facts of the modern world on which Christian principles must be brought to bear. The Federal Council has therefore established a Department of Research and Education, in order to secure and publish the necessary data from which correct moral judgments on contemporary issues can be

formed. "Information Service" is issued weekly to a steadily growing list of ministers, Christian Association secretaries, teachers, editors of the religious press and other Christian leaders. Special studies are made by the Department such as a recently completed investigation and report on the prohibition problem. Programs of temperance education and of sex education are now being developed for Sunday schools, adult classes, and other organizations.

Problems confronting the rural community are also being studied constantly. Recent surveys of rural life reveal a startling retrogression in the rural church. Only the severe limitations of the budget prevent the development of a more constructive service in this field.

United In the Local Community

Undergirding the whole program which the Federal Council as a national agency carries on, is the work of the councils or federations of churches that unite the churches of the local community in co-operative service. There are now nearly fifty cities where strong federations with executive secretaries exist, initiated and assisted by the Federal Council. These local federations of churches are as indispensable to the religious life of a community as a chamber of commerce is to its business institutions.

The time has come when strong efforts must be made to develop organized co-operation not only in the larger cities where it does not already exist but also in the smaller towns where the service must be largely of a voluntary nature, and, for that reason, requires all the more help and guidance. This requires an enlarged program for the development of a Council of Churches in every State.

United With the Churches of Other Lands

Through the Federal Council enlarging co-operation with the churches of other lands is being secured so that a conscious unity of spirit and service is being developed throughout the world. The assistance given to the rebuilding of the French churches, devastated by the war, was a notable illustration. Today all over Central and Eastern Europe the Protestant churches are facing difficulties no less grave. As a result of a shattered economic life Protestantism in large areas of Europe is face to face with the greatest crisis since the Reformation. The Federal Council has undertaken to meet this need by creating and supporting the Central Bureau for the Relief of the Evangelical Churches of Europe with headquarters at Zurich, Switzerland.

A new step fraught with promise for an enlarging fellowship is the development of a special committee to further better understanding and helpfulness between the American churches and the Eastern Orthodox bodies.

Wise Handling of Church Funds

The Federal Council is now giving special attention to helping the missionary and benevolent agencies of the churches to handle their funds on the soundest business basis. Through a Committee on Financial and Fiduciary Matters it is rendering important service.

1. By serving as a clearing-house of information respecting accounting, auditing, handling annuities, and the custody of trust funds.

2. By encouraging a sound policy for the agencies of the churches with reference to Community Trusts.

3. By encouraging the making of better wills with a view to the prevention of unnecessary litigation, co-operating with Bar Associations and similar bodies.

4. By furnishing a codification of the laws of various states covering legacies, inheritances and taxes, and by aiding, under certain conditions, in securing better legislation pertaining to these subjects.

A Wide Range of Service

Other areas of service include: The maintenance of the union churches in the Canal Zone, the publication of the Year Book of the Churches as the encyclopedia of information about all the churches of America, the maintenance of a central office at Washington for the Protestant churches, the support of the chaplains who minister to the men in the Army and Navy, the interpretation of the united interests of Protestantism through the Press and the Council is now being called upon for counsel and advice in the matter of national religious broadcasting and has acted in this capacity in the setting up of a national committee representative of the various religious bodies, of which one of the General Secretaries, Dr. Macfarland, is the Chairman.

Over and above all these concrete areas of service the most significant achievement of all is the steadily increasing solidarity among the Protestant Churches.

REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The Prudential Committee of the American Board has the honor of presenting the following report for the period beginning September 1, 1925, and ending March 1, 1927.

In view of the actions of the National Council and of the Board, taken at the Washington meeting, relating to the unification of the American Board and the three Woman's Boards, much attention has been given to bringing these boards together under a single control. On November 3, 1925, the Woman's Board of Missions, at its annual meeting, voted approval of what has come to be known as "the Merger"; on November 12, the Woman's Board of Missions of the Interior took similar action; and as the Woman's Board of Missions for the Pacific had approved of the plan on September 15, the way was open for enabling action by the amendment of the By-laws of the American Board. Such action was secured at an adjourned Annual Meeting, held March 16, 1926, in the Park Street Church, Boston, when By-laws were adopted making possible the increasing of the membership of the Board in the At-large Class to 225 by the election of 75 women, and the enlargement of the Prudential Committee from 12 to 36, of whom 12 should be women. Following the adoption of the By-laws, 75 women members were chosen, representing the areas of the three Woman's Boards, and 24 new persons were added to the Prudential Committee, 12 of them being women. The distribution of membership in the Prudential Committee was such that 17 different states were represented. Thus at an early date was erected an administrative committee on the basis of the Washington action. Naturally the Woman's Boards were obliged to continue their separate organization until action had been taken at their fall meetings in 1926. January 1, 1927, was decided upon as the date of complete unification, and by the election, at the meeting of the American Board at Akron in October, 1927, of 8 women as officers of the American Board formerly serving the Woman's Boards as executive officers, it was possible on the first day of the present year to bring the four organizations under a single management, at the Boston office. The women officers chosen at Akron are as follows: Helen B. Calder (W.B.M.), Corresponding Secretary, Eula B. Lee (W.B.M.I.), Corresponding Secretary, S. Emma Keith (W.B.M.), Assistant Treasurer, Anne L. Buckley (W.B.M.), Associate Secretary, Mabel E. Emerson (W.B.M.), Associate Secretary, Helen S. Ranney (W.B.M.P.), Associate Secretary, Ruth I. Seabury (W.B.M.), Associate Secretary, Mary D. Uline (W.B.M.I.), Associate Secretary.

On March 1, 1926, in accordance with arrangements with the Commission on Missions, the district office at Chicago was transferred to the Midwest Regional Committee of the Commission on

Missions, and the district office at San Francisco was closed, certain of its functions being taken over by the Conference of Northern California. On April 1, 1926, the district office at New York was transferred directly to the Commission on Missions.

For administrative efficiency, the executive staff of the Board since January 1, 1927, has been organized by means of a Cabinet, meeting at least fortnightly, and Departmental Councils, meeting as occasion requires. In this way the immense amount of business, arising from the conduct of the work formerly handled by four organizations, is presented to the Prudential Committee in a form favorable to quick yet well studied action. Preceding the consummation of "Merger," the various missions of the Board had been brought under unified control. In October, 1926, immediately preceding the meeting at Akron, a meeting of the Prudential Committee was held, which all the members, far and near, were expected to attend, for the purpose of studying the needs of all the fields, and passing upon the appropriations which became operative January 1, 1927. On account of the straitened financial condition of the Board, as set forth in a special report at Washington, the vote of the Prudential Committee at that time was for slightly reduced appropriations.

From time to time the corporations of the Woman's Boards, which are continuing on legal grounds, have passed over to the American Board such permanent funds as came within their power. In all, forty-one separate funds, totalling $675,513.77, have been transferred. The funds retained by these corporations for legal purposes, but for the benefit of the unified work, amount to $425,740.00. In addition, the Woman's Boards have transferred to the American Board properties which by approximation are valued at $2,500,000.00

FINANCES

The financial status of the Board (exclusive of the Woman's Boards) at the close of the last fiscal year is set forth in the following table:

FINANCIAL STATEMENT FOR THE YEAR ENDING AUGUST 31, 1926

Receipts

	1925	1926	Gains	Losses
From Churches	$ 582,243.59	$ 583,088.49	$ 844.90	.....
From Individuals	167,340.25	161,712.88	.....	$ 5,627.37
From S. S. & Y. P. S. C. E.	17,503.70	14,975.19	.....	2,528.51
From Twentieth Century Fund and Legacies	192,753.31	276,248.04	83,494.73	.....
From Matured Conditional Gifts.	64,432.02	44,539.51	.....	19,892.51
From Inc. General Permanent Fund	31,326.17	30,915.88	.....	410.29
Totals	$1,055,599.04	$1,111,479.99	$84,339.63	$28,458.68
Net Gain			55,880.95	

SUMMARIZED STATEMENT

Receipts

Donations as per above statement	$1,111,479.99
Income Sundry Funds	80,898.04
General Income	36,528.19
Laymen's Advisory Campaign	17,713.13
Total Receipts	$1,246,619.35

Expenditures

Missions	$1,063,473.29	
Administration	182,652.64	
		$1,246,125.93
Surplus for Year		$493.42

Deficit Account

Balance, September 1, 1925		$213,837.72
Less Gift	$102.17	
Less Surplus	493.41	
		595.59
Present Deficit		$213,242.13

If to the above statement of income we add the income of the three Woman's Boards, $633,948.24, and gifts for special objects, $256,803.80, we have as the grand total of income for the year, $2,137,371.39, the largest in the history of the Board by $59,471.90.

In stating the receipts for the present fiscal year, in order to avoid confusion in the matter of comparisons with other years, we confine the statement to the past five months, namely, to January 31. During this period the total receipts of the American Board (on the old basis) were $608,820.37, which is a gain over the previous year of $29,433.93. In analyzing this gain, it is found that it should be credited to legacies and Conditional Gifts, the churches and individual donors having fallen off to the extent of $12,376.66. Since February 1 the receipts from sources hitherto associated with the Woman's Boards have been carried into the treasury of the American Board.

Missionary Appointments

During the past fiscal year we gave appointment to forty-eight new missionaries, as compared with sixty-seven in 1925. Of these, twenty-four were sent out for life and twenty-four for a term of years—nineteen men and twenty-nine women. Denominationally stated, we have secured twenty-six Congregationalists and twenty-two persons of other religious connection.

The new missionaries may be classified as follows:

	Men	Women	Total
Educational Work	11	15	26
Medical (doctors and nurses)	1	4	5
Evangelistic	5	2	7
Business	2	1	3
Wives (unclassified)	..	7	7
	19	29	48

The Work of the Missions

A review of the American Board for the past two years from the standpoint of operation on the field shows how fast changes are coming in the Mission lands. To outward look the work may seem much the same. The number of Missions is still 18: in five great lands of the world, Japan, China, India and Ceylon, Turkey and Africa; in five other important countries, Bulgaria, Greece, Syria, Czecho-Slovakia, Mexico; in the Marshall and Caroline Islands and in the Philippines in the Pacific Seas.

General lines of work also continue the same in these fields. The Mission forces are still busy at the familiar tasks: evangelism, with its planting and cultivating of churches, street preaching, touring into outlying regions and into new and hitherto unreached areas; education, with its conduct and development of schools of all classes from kindergarten to university; medical ministry with its ever expanding field of operation beyond the hospital and dispensary to serve the cause of sanitation, plague, prevention and community welfare; provision of literature for the Christian communities, and the manifold effort to interpret and apply the social message of Christianity.

The last branches of the work have markedly advanced in importance of late. With the increase of literacy due to the pressure which the Indian Government is putting on elementary education, in some sections making it compulsory, missions there face an increasing opportunity to address a reading public. In China remarkable success has attended the effort to spread the thousand character alphabet as a quick and easy method of overcoming the illiteracy of the masses. The changes that have come to pass with the incoming of modern industrialism, particularly in Japan, China and in India and in certain centers of Africa, with the consequent migration to the cities and new conditions there, have brought into prominence the need of community efforts. Within the last two years increased attention has been given to organizing social activities in the larger cities and has produced a variety of new forms of Mission work.

The political revolution in Turkey, together with the driving out of Greek and Armenian races, which races formerly occupied the chief attention of the missions, has opened new possibilities of contact which emphasize the increasing field of social ministry of Christianity to the Moslems in the Ottoman empire. Real and significant progress has been made within the biennium in getting hold of this people formerly so shy of any approach from the missionary; at the same time the Board has been following in its service the deported populations. There are now in Turkey ten mission stations occupied, three hospitals in operation. Ten schools of different grades are open, and permission for three more is being awaited.

Growth of the Native Church

Comparison of the figures which reported the forces operating in the American Board Mission fields in 1925 and 1927 is striking.

The missionaries on the field reported in 1925 (these reports in all cases cover the year preceding) were 718, in 1927, 662, a loss of 56. The native laborers in 1925, 5,460, in 1927, 5,743, an increase of 283. The total receipts from native sources in 1925 amounted to $454,819, in 1927, $674,298, an increase of $219,479. A hasty inference from these figures would be misleading. On the surface they show a notable loss in missionaries and a gain both in the number of workers and amount of contributions on the fields. A closer study of the detailed figures shows a wide difference of situation in the several missions. Gains have been made in one area while losses have occurred in another. It is clear that the Board's staff of missionaries is not increasing, while the Christian workers of the country are growing in numbers and increasing, resources for the work are being secured on the fields.

Even more marked than the increase in numbers of workers native to the land is the growth in their importance and leadership. The development of devolution, which means the transfer of responsibility and authority from the mission to the organizations of the church and Christian community of the land, has taken a long step forward in these two years. In Japan the Riji or organization of the Kumiai Churches now carries the whole care of evangelistic work. The mission organization no longer functions in the field of church support, extension and evangelistic outreach. A few members of the mission have places in the Riji organization and thus share in its councils and affairs. The money still contributed from the American Board for the helping of the church work is through the Mission Treasurer paid over to the Treasurer of the Riji and by him disbursed according to the action of that body together with the gifts of the Kumiai churches.

Events in China have been hastening the transfer in that land. As a result of the recent disturbances in Foochow that Mission has voted to turn over to the church organization the whole care and responsibility for all lines of mission work formerly conducted by the mission, including the schools and hospitals and all other organizations which have grown up through the mission. The deeds of the property are still held by the mission, but its use and management have now been made the responsibility of the Chinese church in which the missionaries are now integrated. The revolution in Turkey following the war brought about a situation in which the whole body of Armenian and Greek leaders, developed in the years before have been driven from the land, with the exception of those in the city of Constantinople, so that the work in that land has now to be conducted almost entirely by the missionaries, there being no possibility of devolving responsibility of leadership until greater head-

way has been made in the new problem of missionary advance among the Turks. Both Czecho-Slovakia and in Spain the Board has now but one missionary, pastors and other workers of those lands carrying all the detail of the work. In Mexico no foreigners are now allowed to act as ecclesiastics so that upon the Mexican pastors devolves the church development and pastoral care. The outlook as to the development of the Christian movement in almost all the mission fields is putting new emphasis on the people of the land; even Africa, where Mission work is in a more primitive state, is beginning to show a readiness for responsible native leadership.

Missionaries Still Needed

The work of the foreign missionary however, is not done. It is not time for him to disappear. With the exception of a few situations where a somewhat hysterical temper has manifested itself there is no desire that he should disappear. In Japan the presence of missionaries, able and ready to adapt themselves to the new situation is eagerly sought; in spite of the stronger nationalist spirit in China and India today, there is no general wish that the missionaries should withdraw; quite to the contrary, their counsel and co-operation are heartily welcome. In Africa the missionary is still accepted as essential to continuance of the missionary enterprise.

Missionary work is somewhat altered in these new times. It is work **with** the people more than, in the old understanding, **for** the people. The missionary serves on Boards and committees with associates from the land; holds less conspicuous and authoritative place, but has practically unlimited aid that he can render as a trusted counsellor and fellow worker. In the task of training leaders missionaries are wanted and are highly valued. The call for pastors, preachers, teachers, evangelists and Bible women is extending with the expansion of the fields. Work is getting out beyond the cities, which have been hitherto mainly the centers, into rural districts where large areas of small villages and hamlets are waiting to be evangelized. The rural problem of the Christian advance on the mission field calls for a host of simply trained, earnest men and women to carry the message.

In the same way the need of funds continues. It might seem that with this transfer of responsibility and assuming of authority by the Christians of the Mission lands there would be need of less financial aid from this country. Self-support should be expected with the increase of authority and responsibility. And self-support is coming, but not so fast as the growth in responsible leadership. The poverty of the great masses of the people in these populous lands of the world is almost unbelievable, to those of the West. In China where the "cash" is the common coin of the people, and where 20 cash equals one American cent, a string of 100 of these coins

being required in exchange for a nickel, the devoted and sacrificial giving of the people cannot be figured in terms of dollars. The total receipts from Chinese sources towards the work in 1925 and 1926 amount to about $80,000, which would represent in terms of day wages in this country nearly one million and a half dollars.

For a long time yet, until the number of Christians is greatly multiplied and a larger hold is secured on well-to-do nationals, who have some surplus above the price of their daily food, it will be necessary to render substantial financial help to the work in the mission fields.

Division of West Africa Mission

Another event of significance in this period is the division of field between the American Board and the Canadian Mission Board in West Africa. Hitherto the Canadians have been working in co-operation with the American Board; but this last year, due to the union of denominations in Canada and the merging of the Congregationalists with the Presbyterians and the Methodists, the Congregationalists felt that they should carry into the union an independent piece of work which should be their contribution to the general foreign missionary work of the united church. The drawing of the line of division gave thus to the Canadians the eastern section of the field and left to the Board the western half of the area; the two Boards jointly maintain the work of the training schools in the central station of Dondi, where preachers, teachers and the like for both fields are being trained.

Changes In the Near East

In the nearer East, readjustments have been carried forward during the two years; re-establishment of what was formerly Anatolia College in Marsovan at Salonica, with the securing of a site and the starting of the school has been accomplished within this time. In Bulgaria the American School has been established at Sofia, incorporated with a Board of Trustees in this country; and has had the co-operation of the Government, which gave timber for the putting up of the new buildings. The School of Religion, formerly located at Constantinople, has now been re-established at Athens, it is finding its new location not only better adapted for securing the attendance of students from Greece and the Balkan States, but also from Turkey.

Retrenchment

Two steps of retrenchment have occurred within this last year, following one reported at the last meeting of the National Council as having taken place in Japan. This last year the Board decided to withdraw from the support of church work and primary forms of educational work in Ceylon, asking the Tamil church of Ceylon to assume full responsibility for these branches of the work. The

period set for the withdrawal covers five years beginning in 1927 during which time decreasing grants will be made. Similarly in South China there has been begun within a year a withdrawal from responsibilities both as to evangelistic and educational work, so that within the period of four years, grants toward work in Canton will in general cease. Only one missionary is now being maintained at Canton, Miss Lowrey, who has charge of the Girls' Normal School. While these withdrawals are related to the general process of devolution, and give some cause for rejoicing as they express the feeling that the Christians of these lands may be able to carry a larger load, it is recognized that there is risk in the procedure. It may involve a set-back in Ceylon and add too heavy burdens to other Boards working in Canton; so that it is with mixed feelings that these changes have been made and are reported. They are bringing disappointment and some dismay in these two fields and they may work injury to be deeply regretted. They are, however, a concrete and real indication that the American Board is financially hard pressed; that it cannot carry on upon the former scale, the work which it had undertaken.

Effect of Merger

While the merger of the Foreign Boards affects the working at the home base more obviously and with more overturning, the administration of the Foreign Department and the conduct of the work on the fields are also altered thereby. A manifest advantage comes from the contemplation of work in the several missions as one not only in aim and spirit but in operation. Instead of dealing with four Boards, handling work for women and children as distinct from the general work, it is now regarded on the fields and at the home base as one enterprise to be considered, adjusted, and judged as a unit.

The outlook on the foreign field at the end of this biennium is in many ways quite different from what it was at its beginning. Difficulties and problems have arisen in almost all the fields that alter the situation. Some new hindrances press heavily. On the other hand there have come, in general, increasing freedom, friendliness and opportunity; this even in the lands where anti-foreign and anti-Christian sentiment has broken forth and has its noisy adherents. The nationalistic spirit is still strong but not so violent in its criticism or suspicion in India, at least, as it has been. The wave of that nationalism, which has attempted sometimes to oppose, is still running high, but there are signs of its broadening from a narrow and fanatical movement to a wiser patriotism. There is mounting hope that the situation is likely soon to be clearer on those fields which are now most disturbed. The way ahead is not dark or disheartening; the missionaries feel the challenge of a real and enlarging opportunity.

REPORT OF THE AMERICAN MISSIONARY ASSOCIATION

Last fall the A. M. A. completed eighty years of service. We rejoice that there are still living many links with the noble history of this "crusade of brotherhood." Besides many of our older constituency who were within the shadows of the great struggle for human freedom, there remains actively with us Rev. Augustus Field Beard, D.D., who was in his teens when the Tappans and George Whipple organized the Association. The parents of another secretary received the commission of the A. M. A. to serve as missionaries to the land of the Amistad fugitives only fifteen years after the organization of the Association.

To modern ears it may sound strange to hear that the Association was formed "for the purpose of gathering and sustaining churches in heathen lands from which the sins of caste, polygamy, slaveholding and the like should be excluded, and of sustaining a ministry in the destitute portions of our country whose opposition to these sins should be known, consistent and effective." But essentially the purpose of the Association is still the same, to develop and encourage a Christian leadership and a Christian constituency who shall be free from the sins of caste and race prejudice and whose opposition to these sins shall be known, consistent and effective.

The Association feels that it has been loyal to this purpose. Its records are not merely the great lighthouses of education for Negroes, but the men and women who have been trained for leadership, and the unfaltering testimony of the Congregational churches. These constitute its enduring monument. It is easy to see the bricks and stones which have gone into the great schools established by the Association, but harder to identify in the lives of great Negro and Indian and Oriental leaders just those influences built into their characters by the consecrated labors of that great cloud of witnesses to a faith in brotherhood, the honored missionaries of the A. M. A. through these eighty years.

The work of the Association is organized under three departments, Support, Missions and the Treasury. Dr. Cady, as head of the Department of Support, in addition to carrying a large share in the work of the promotional council, has been an eager student of new racial problems and an active crusader for the ideals of the Association in the new fields of the Pacific Coast and the Southwest. Dr. Cady and Dr. Hinman have had a large share in the study and survey of the Mexican situation in the Southwest, and in the reporting of general conditions among Orientals in the United States.

Mrs. Wilcox, with her special promotion of the interests of women in A. M. A. work, has aided in organizing and directing the new project plans. She has continued in active participation in the work of the Council of Women for Home Missions as well as in the Congregational Woman's Home Missionary Federation. She has

done special service on the women's inter-racial committees.

Especially valuable has been the work of the Alumni Secretary of our Negro schools, Mr. George N. White, who has not only carried on his distinctive work of developing the response of former A. M. A. students to the support of our schools, but has also served as a general representative of the Association among the churches of the middle-west.

Mr. Brownlee, as the head of the Department of Missions, has done a very large amount of field work, has developed a splendid morale among the workers, has organized the different fields with greater local responsibility, and has established an atmosphere of comradeship among all the leaders, so that the work is being carried on more efficiently and more harmoniously than ever before. Miss Crain, as associate secretary, has developed fine contacts with student groups and candidates for missionary service, and in her conduct of personnel matters is helping to interest and enlist some of the choice young people of both white and colored races.

As field superintendents, Mr. Hertz among the Indian churches has appealed particularly to the younger, forward-looking members of the race, and has guided them in a constructive program, and Mr. Barnwell has very ably co-operated in the supervision of Negro churches during the continued illness of Dr. Lawless, and has won the hearty co-operation of the pastors by his genial friendliness.

Mr. Irving C. Gaylord had served for thirteen years as Treasurer of the Association, but during the past year felt compelled on account of health to resign his position, and Rev. William T. Boult was appointed as his successor. Mr. Boult is also serving the ministerial boards in the same capacity.

The reorganization of the missionary work of the Congregational churches has involved considerable changes in the personnel of the Association. Dr. Howard Bridgman, former editor of the Congregationalist, was called for temporary service in the Boston office. He has recently been compelled to retire by a very serious breakdown of health. Rev. Edward Huelster served for a time as district secretary at Chicago. During the period since the Washington Council all the district offices of the Association have been closed and the promotional work is now carried on through the state conference superintendents and the promotional council. The Association is paying the entire support of Rev Judson Cross working in the New England district under the direction of the promotional council with special reference to the interests of the Association. Secretary Hinman who had long specialized in the study and administration of missions among the Orientals and Spanish-speaking peoples, and who had served the Association in interdenominational co-operative activities for these groups was transferred to the New York office and assigned especially to the Missions Department. The Association has had to sacrifice to the general work of

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the promotional council Rev. Henry S. Leiper, the talented and effective associate secretary in the Department of Support.

The Association is operating with a very limited office and field staff. We have entered whole-heartedly into the general promotion under the Commission on Missions, but are seriously understaffed for the proper conduct of the distinctive work of the Association.

The total number of missionaries in the fields of the Association, both teachers and preachers, and the employees of the hospitals, have increased to nearly six hundred, although a considerable number of our Oriental workers have been transferred to the state conferences of Northern and Southern California.

There has been an increase during the last two years of forty-three Negroes under commission of the Association and a decrease of twenty-one white persons, making at present two hundred and eighteen white persons and three hundred and twenty-five Negroes. In the Negro schools of the Association there are one hundred and ten white teachers and two hundred and eighty-four colored teachers, more than two-thirds of the total number. Thirteen of the twenty-two schools for Negroes have Negro principals.

Nearly half of the missionaries of the Association give as their residence the Southern states. This means a most encouraging development of local leadership in connection with our colored schools, but it also implies much less contact between the workers and the supporting constituency. We cannot as heretofore depend on the interest developed in home churches by workers sent out from the North. Sixty per cent of the missionaries are connected with Congregational churches. The Baptists and Methodists also provide a considerable number of our missionaries, since many of the colored people are traditionally associated with these churches in the South.

The Association is especially proud of the continuous service of many of its workers. During the past year, we have had twenty-five persons engaged in missionary work who had each more than twenty-nine years of continuous service. Dr. Charles L. Hall has celebrated his jubilee of service for the Indians, and one of our most consecrated and efficient workers, Mrs. Mary Phillips Thompson, has just gone to her reward, after thirty-nine years of service.

One of the greatest assets of the A. M. A. is the loyalty of these faithful and consecrated missionaries. With a relatively small "labor turn-over" we have been able to build up a strong and intelligent constituency in the home churches through the influence of these long-time workers. The new conditions under which our schools are being supplied with young and well-trained colored teachers and with a younger group of white teachers make necessary a stronger effort to preserve the acquaintance of the churches with the personnel of our mission fields.

Some notable additions to our working force have been made during the period since the last National Council. We are particu-

larly happy to welcome to our company Mrs. Charlotte Hawkins Brown. She is a woman of national reputation, a leader in Negro women's clubs, and a pioneer in the work of the Commission on Race Relations. She brought to the Association a great institution, the Palmer Memorial Institute, which she had built up after twenty-five years of sacrifice and struggle. Before turning it over to the A. M. A. she accomplished the Herculean task of raising an additional $150,000 for buildings and endowment, and securing a guarantee of at least $25,000 annually for five years toward current expenses. We have also added to the leadership of our schools Mr. J. T. Hodges, President of Tillotson, who had served many years in educational work in the State of Texas and on the inter-racial committees. Mr. Robert Hall, with a splendid background of service for the Indians, was made Superintendent of one of the fields. We have strengthened our force in Porto Rico with the coming of Superintendent Mohler for the church work and Dr. Watson for the hospital.

The American Missionary Association has been for many years entrusted with large funds for the carrying out of its missionary purposes. For the last fiscal year, the total annual contributions from churches and individuals toward the work of the Association form only 39 per cent of its total receipts, which slightly exceeded a million dollars. There has been an increase of over $300,000 in the receipts of the Association for the last fiscal year compared with those given in the last report to the National Council, but this is made up of approximately $108,000 increase in legacies, $106,000 increase in endowment income, $100,000 in special funds designated to our colleges, and $12,000 increase in tuitions from the pupils of our schools. Tuition receipts from the schools were $114,679.23 last year. This is the largest amount ever received by the Association from this source, and is a very practical manifestation of the appreciation of the work of the Association by those to whom we minister. It is also interesting to note that this amount is more than one-third of the total donations received by the Association from the churches and all their affiliated organizations.

In accordance with the present movement for economy in the promotional work of our societies through co-operation in general promotional work, there has been a considerable saving in the cost of the Support Department. It is estimated that the cost of that department for the present fiscal year will be $16,000.00 less than it was two years ago. Permanent endowment funds have been increased during the last fiscal year slightly more than five million dollars. The total of endowment funds is $8,682,169.75. The officers and the Executive Committee recognize the importance of the trust laid upon them in the administration of these endowments, which provided for the last fiscal year 23 per cent of the current income, only a little less than the total receipts from churches and affiliated organizations. In administering these funds they act as the representatives of the Congregational churches, but they feel they must

have as well the continued financial support of those churches through the apportionment, in order that this work may remain a recognized responsibility on the hearts of Congregational Christians. It would be impossible to carry on the work entrusted to the Association by the National Council, particularly our leadership in the Christian solution of race problems, if the regular annual gifts of the churches should tend to diminish. Large educational foundations are interested in our schools and are willing to make generous subsidies to them. Legacies large and small swell the total of our funds. But it would be as serious for the future of the Association to lose the support of the churches and depend on these other resources as for a local church to give up the contributions of its active members and live on its endowment. The living donors must continue to be the chief reliance for the maintenance of this national responsibility of the Congregational churches.

The following comparisons between the reports for 1921 and 1926 illustrate tendencies in our educational work:

	1921.	1926.
Number of schools	37	31
Collegiate and secondary	4	6
Secondary and elementary	24	19
Elementary	9	6
Total number of students	6958	7774
Total number of boarding students	1574	1652
Collegiate and professional students	217	390
Secondary pupils	2406	3105
Elementary pupils	3289	2971
Number of teachers	443	449

The six schools which have been closed are indications of progress in public education. Adequate public schools had been provided. Elementary grades are maintained in some of our schools either because there are not sufficient public opportunities or as practice schools for our teacher training classes. It is the policy of the A. M. A. to encourage state-supported education and to discontinue work of a purely competitive nature.

The most significant change noted is the increase of 880 per cent in the number of collegiate and professional students. The number of teachers has remained almost the same during the five-year period, and has not kept pace with the advance in the type of secondary and collegiate work offered. It must be recognized that the A. M. A. teachers are generally overworked and underpaid. Since 1921, the total increase of expenditures for the Negro schools is $206,000.00. Only a small part of this has gone for better salaries and more teachers. The larger proportion has been for better facilities and increased cost of operation.

A most encouraging proof of the new spirit in the A. M. A. schools is the remarkable response in the Lincoln Day offerings for the general treasury of the Association. Some schools prepare a special program and a special appeal for local needs, and have raised

large sums, over a thousand dollars in several cases. But most of them contribute directly to the A. M. A. treasury. In 1926 Lincoln Academy raised the largest offering, $509, and this year Brick Junior College has set a new mark at $532.

The gross budgets of the thirty-one schools and hospitals under The American Missionary Association for the current fiscal year are $822,884, of which only $384,073, comes from the appropriations of The American Missionary Association, so that practically 52 per cent of the school budgets will be raised locally. The total appropriations of the Missions Department for schools, hospitals, churches, community service and co-operative enterprises and general field expense for the current year is $704,332, which is an increase of $117,000, over the appropriation for the last year reported to the National Council. This increase includes $55,000 added to the meager salaries of our missionary teachers through the income of the Hall Fund. Heretofore, most of the teachers were paid only eight months of the year, and now their salaries are continued for ten months. Through the past two years the rehabilitation of our mission property has been going steadily forward. For the current year, $80,000, is being put into major repairs and equipment, an increase of $47,000 over last year. The rising costs of the school work are almost wholly provided for out of increases in local receipts. Only $35,000 was added this year to the general appropriations of the Association for the current expenses of the schools.

In the appropriations for church work there has been a very material decrease, due partly to the transfer of Oriental mission work to the Conferences of Northern and Southern California, but also to a steady emphasis on the principle of self-support and to the increased giving of the churches themselves. Although $2,000 additional has been appropriated to the building up of the churches in Porto Rico, the appropriation for the Negro church work has decreased $5,000, and that for the Indian church work $3,500.

No money is appropriated from current receipts of the Association for new buildings. Special gifts, legacies and appropriations of the great foundations have been our dependence. Increasingly, we shall have the co-operation of the great educational endowments as well as of individuals. One of the field secretaries of the General Education Board has come to our Missions Department to urge advance in certain of our schools and to discuss co-operation. Talladega College is completing a new science building, Silsby Hall, at a cost of over one hundred thousand dollars. It is being built by an alumnus of the college, and would have cost twice as much by ordinary contract in the North. At Tougaloo Holmes Hall has just been dedicated, costing seventy thousand dollars, and rated as a one hundred thousand dollar structure. The Callanan Gymnasium costing about fifty thousand, and the Sessions Practice School are also notable features in the Greater Talladega College. Fessenden

Academy boys' dormitory has been replaced, and the dormitory at Pleasant Hill will soon be completed. A twenty thousand dollar girls' dormitory at Lincoln Normal School was finished last summer. A residence for the superintendent of church work in Porto Rico, a private wing to the Ryder Memorial Hospital, a small science hall for Blanche Kellogg Institute and a union printing plant for the Christian paper represent our new capital investments in Porto Rico missions. Five Indian church buildings and three parsonages have made possible larger and more efficient service. The Japanese in the Rocky Mountain region have now at Salt Lake City a fine church plant and a large dormitory. Rio Grande Institute has launched a building campaign, and Tougaloo has an ambitious building program amounting to two hundred thousand dollars, of which the General Education Board will contribute one-third.

One of the most successful agencies for developing co-operative thinking and mutual appreciation of others' problems in the educational work of the A. M. A., has been the principals' conferences, held biennially. All local problems, relations with the pupils, with the other teachers, with the local community and with the general administration of the work, are discussed frankly and freely. Plans are made for inter-school enterprises, significant among them the plan of a series of art lectures in the different schools and the study of campus planning and development, which were launched at the Talladega conference last Fall. The old-time isolation of the A. M. A. missionaries is being broken down by a new co-operation with the local colored and white communities and by an increasing comradeship between the leaders of the various institutions.

A notable feature of our work has been the development of co-operation with the public schools. Burrell Normal School, Lincoln Normal and Brewer receive considerable subsidies from the school funds. Emerson Institute for Negroes and Grand View for the children of the mountains are now being operated by the public school authorities, the buildings being granted temporarily for such use by the A. M. A.

The institutions of the Association provide opportunities for many community or interdenominational conferences. Lincoln Normal has come to be a center for summer conference work for the Y. M. and Y. W. C. A.'s of the Negro colleges, and also for the conferences of Congregational workers. The Farmer's Institute at Bricks has been for many years an important factor in the school's usefulness. One of our Indian mission stations entertained last year the great interdenominational Indian conference of the Northwest.

It is generally admitted that no group in the United States has a greater interest in the subject of religion than the Negro, but we are appalled to discover that of the twelve million Negroes in America more than seven millions are unchurched, and this tendency to church estrangement seems to be on the increase. The present lack of interest seems to be due to a lack of social emphasis in the Negro

churches. The American Missionary Association has held up high ideals for Negro church life but has not always been able to find adequate leadership, and some of our churches have not seemed to show promise of continued usefulness, self-direction and self-support. For this reason the Executive Committee has employed a competent and sympathetic Negro, trained in survey work, to make a careful study of the churches under our care.

As an indication that the work of the American Missionary Association has kept in line with the developing Congregationalism, mention should be made of the successful effort to bring the churches of the Hawaiian Evengelical Association, which is aided by the A. M. A., into the fellowship of constituent states in the Church Extension Boards. This past year there also has been organized the Congregational Conference of Porto Rico, and it is now recognized in the offices of the National Council.

Several years ago the Phelps-Stokes Foundation undertook an intensive survey of the Negro schools of the South, and the officers of The American Missionary Association were in close touch with this extensive study. Now the U. S. Bureau of Education is proposing a similar survey, which will help to set up official standards for Negro schools, especially those of the college grade. Definite request has been made for the survey of Talladega, Tougaloo, Straight, Tillotson, Brick and LeMoyne.

An indication of a new attitude on the part of Southern white colleges toward the work for Negroes is shown in the intensive consideration of race problems at the student summer conferences in the South and in the programs of the sociological departments of several of the schools. Secretary Brownlee has been asked to address the students in six of the leading Southern white schools concerning the educational work of the A. M. A. He is also welcome in many of the Southern white churches—a condition scarcely conceivable twenty years ago. The mayor and chamber of commerce of a Southern city welcomed an A. M. A. deputation and urged enlargement of our work.

The share of The American Missionary Association in co-operative enterprises of the various church boards is notable. Appropriations have been made to the Home Missions Council of Women for Home Missions, to the work of the El Paso Conference for the study of Mexican immigration in the Southwest, to the support of religious workers in the Indian government schools, to the Commission on Church and Race Relations of the Federal Council, to the Committee on Co-operation in Latin America, to various co-operative enterprises among the mountaineers, and to the Union Seminary and the Union Press in Porto Rico. Rev. Florencio Saez, formerly pastor of our church at Santurce, Porto Rico, was awarded the Friendship scholarship in Union Theological Seminary, provided by the personal gifts of the other students, and after a successful year of study, was

commissioned and sent out as our representative on the faculty of the Union Seminary for Porto Rico at Ponce. The Christian newspaper of Porto Rico, in which we co-operate, is a very large influence in building up the churches of our district.

The Association has continuously sought to make its established work more effective and better adapted to changing racial conditions of the groups with whom it is working. We are studying and developing the new missionary technic demanded by the growing racial consciousness and aspiration of advancing races in every part of the world. The Association has sought to encourage new distinctive enterprises in the line of its purpose, as the missions for Filipinos in the United States, the study of the new missionary problems of Mexican labor in the Southwest, and has actively shared in co-operative plans for doing its work more intelligently and more adequately. The Association stands always for an ideal rather than for a particular group of institutions. We believe that in this we are representing the spirit of the Congregational churches, and we earnestly desire their intimate study of this work and their continued counsel and support in carrying it on.

THE AMERICAN MISSIONARY ASSOCIATION

Year ending September 30th
CONSOLIDATED REPORT

Receipts

Contributions:	Fiscal Year 1924-25	Fiscal Year 1925-26
On Apportionment	$329,225.07	294,226.86
Specially Designated Gifts	78,783.85	77,810.60
General Education Board for Talladega and Tougaloo Colleges	.....	62,931.94
Trustees of Talladega College	.....	49,682.06
Slater Fund Income	2,000.00	1,750.00
Total Contributions	$410,008.92	486,401.46
Legacies and Matured Gifts	132,791.90	246,367.49
Income from Investments	241,592.66	347,469.87
Tuition	102,913.00	114,679.23
TOTAL RECEIPTS	$887,306.48	1,194,918.05

Disbursements

Schools Colleges, Churches, Hospitals, Community Centers and General Field Work	$778,888,89	990,533.74
*Administration	56,560.90	65,102.65
**Promotional Expenses	53,895.41	50,313.11
Publications	15,386.38	14,272.84
†General Expenses	23,469.09	30,321.12
TOTAL DISBURSEMENTS	$928,200.67	1,150,543.46

* Includes administrative Field Work.
** Includes Commission on Missions assessment and Collection Agencies.
† Includes Expenses of Estates, Annual Meetings, Co-operative Activities; also Pensions.

REPORT OF THE CHURCH EXTENSION BOARDS

including

The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society

The three societies named above, known jointly as "The Church Extension Boards" are separate corporate bodies. In their work, however, the Church Extension Boards have accomplished a number of administrative readjustments since the Washington meeting which have tended to consolidate their activities and cut down expenses. In consequence of this consolidation, the report here presented makes no attempt to distinguish between the Home Missionary and the Sunday School Societies except in the financial tables. The work of the Building Society, because of its very different nature, is given separate attention. In accordance with the advice of the Executive Committee of the Commission on Missions, these Boards await the action of the National Council before proceeding further in the direction of merger.

Function of the Extension Boards

Church extension, broadly conceived, is the organized carrying out of the terms of the Great Commission in communities within the United States which, either because of lack of financial resources, or through religious indifference, would otherwise be left without the means of adequate Christian nurture. It knows no limitations of race, class or section. Its method, while varying with varied conditions, is essentially three-fold: it organizes schools of religion, both Sunday and week-day; it aids in supplying pastors; it makes possible the erection of church edifices. There is no large geographical area where it is not needed: in new communities; in old communities where shifting population presents new problems; in congested city districts; in the open country; among alien races with differing backgrounds, speaking many languages.

The Task In Terms of People and of Money

The following tables compiled from the reports of the last completed fiscal year, show at a glance something of the magnitude of this work.

I.

Summary of Work Including National, State and City Societies

Number of missionary churches	1,751
Number of missionaries	1,478
Total membership, aided churches, missions and preaching stations	108,632
Total accessions	13,449
Additions on confession	9,115
Total Sunday School Enrollment	139,877
New churches organized	36
Churches reaching self-support	32
New church buildings and parsonages	51
Churches, missions and preaching stations among the foreign-born	304
Languages employed, other than English	25

The necessity of going to press before the close of the fiscal year, ending March 31, 1927, makes it impossible to give the current figures either for the above-named items or those in Tables III and IV but experience has shown that they do not vary greatly from year to year. Aided churches are constantly coming to self-support and new fields being opened up.

II.

Summary of Home Missionary Accounts Including National, State and City Societies

Receipts:			
National Society			
Contributions	$203,188		
Legacies and matured Conditional Gifts (net)	252,085		
Income from Investments (net)	98,910	$554,183	
Constituent State Societies		780,004	
City Societies, for support of pastors		27,707	$1,361,894
Disbursements:			
National Society			
Missionary Labor	$356,630		
Administration	41,206		
General Expenses	14,046		
Publications	11,831		
Sundry Items	15,051		
Transferred to Reserve	115,085	$553,849	
Constituent State Societies		804,033	
City Societies, for Support of pastors		27,707	$1,385,589

III.

Summary of Sunday School Society's Accounts

Receipts:			
Contributions		$62,246	
Legacies		14,433	
From Legacy Reserve		15,000	
Individual Gifts		120	
Income from Investment (net)		2,686	$ 94,485
Disbursements:			
Missionary Service		$66,942	
Administration		7,488	
Promotion and Publicity		5,484	
Home Office Expenses		6,298	$ 86,212

IV.

Permanent Funds and Investments	March 31, 1926.	February 28, 1927.
National Home Missionary Society	$2,639,010	$2,623,658
Church Building Society	1,390,127	1,419,227
Sunday School Extension Society	13,512	5,644
Total	$4,042,649	$4,048,529

Outstanding Types of Missionary Work

The need of adapting extension activities to differing conditions gives rise to special types of work which deserve special mention.

1. **Ministry to foreign-speaking peoples.** A friendly hand is held out to the immigrant and his family on their arrival at the nation's main gate-way, Ellis Island, in New York harbor. Here a school is maintained for the benefit of the children detained for a longer or shorter period. In the country at large, as already indicated in Table 1, over 300 missions are maintained among peoples of 25 languages besides English. In due course these missions come to prefer the latter tongue. This is Americanization work of great importance. Four Superintendents are employed on whole or part time.

2. **Negroes in the North.** While church work among colored people in the South is carried on largely by the American Missionary Association, the Extension Boards have contact with it through Sunday School and building activities. It is in the North, however, that the main opportunity for service is found. A full-time specialist gives counsel and oversight in the development of churches, provision for pastoral care and securing of houses of worship.

3. **City Work.** A Director of City Work serves the entire country as opportunity and time permit by assisting in locating in strategic centers new church enterprises in the larger and more rapidly growing cities.

4. **Town and Country.** The special problems of the open country and small town community are cared for by an expert in rural work. Notable developments are being made through the establishing of "larger parishes" to serve wide rural areas in a social-religious program. Theological seminaries and agricultural colleges are being interested in providing training for young people desirous of devoting themselves to the rural ministry.

5. **Work for Soldiers.** Congregational chaplains, nine in number, in regular army service are provided with incidental funds for the more effective prosecution of their mission to enlisted men.

6. **Summer Service by Young People.** For a number of years attention has been directed to commissioning young men and women who are college or seminary students for three months of summer work under the direction of regular missionaries. They bring unusual stimulus to the fields they serve and often find in the satisfactions of such service the determination to devote themselves to Christian work at home or abroad. From 100 to 125 are thus employed each summer.

7. **Vacation Schools.** The Daily Vacation Bible School is proving a fruitful method of missionary service in many fields. It is one of the best agencies for employing the efforts of summer students. An intensive course of ten days or two weeks partially

makes up for the lack of church school instruction during the rest of the year.

8. **Young People's Assemblies.** Youthful religious enthusiasm which in other days was expressed in conventions and rallies is now finding outlet in summer assemblies for study, inspiration and recreation in many sections of the country. Extension Boards workers co-operate heartily in planning, supervising and teaching.

9. **Interdenominational Activities.** Through the Council of Home Missions active co-operation and financial assistance are given to the joint endeavor of most of the Protestant home missionary boards to bring about unified planning and elimination of existing competition. A part is borne in united missionary effort on behalf of seasonal migrants employed in farm and cannery work.

Needs and Opportunities

The first and greatest need is for additional workers, devoted, especially trained for their tasks. They can be had if the work is made sufficiently attractive in opportunity and permanence. With such augmenting of our missionary forces no task will be too difficult, and great results will follow. Increased co-operation by the colleges and seminaries; long-term appointment at adequate salary and with opportunity for advancement; furlough features which will provide time for further study and for speaking and writing in the interest of the work are factors which will assist in providing a leadership which, with the blessing of God, will go far to make the second century of home missionary endeavor a triumphal march toward the goal of a Christian America and a Christian world.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The Church Building Society does in any given period just what its income permits it to do. In each of the two years of the biennium just passed, the receipts from all sources have been over half a million dollars, making a total in round figures for the two calendar years, 1925 and 1926, of $1,323,771, this being approximately $212,117 more than in the preceding biennium.

Of this total sum $10,579 went to the Parsonage Loan Fund from gifts made for that specific purpose, while $80,197 from legacies and special gifts went to increase our Church Loan Fund, and $3,569 received as conditional gifts ultimately to be added to the same fund.

In addition to contributions from churches and affiliated societies our Grant Fund was augmented by $131,399 from repayment of former grants and by $35,841 from the sale of abandoned church property.

From the churches and affiliated societies the contributions were $361,338; the repaid installments on church loans amounted to $353,-

537 and parsonage loans to $112,560. The income from interest on invested funds amounted to $65,830 and the balance of the total receipts came from refunds, interest on church loans and other miscellaneous sources.

While our total income for this biennium is somewhat more than for the preceding one it should be noted that this was due to increased amounts coming from repayment of former grants, repaid installments on church loans and sales of abandoned property. There was a decrease of over $14,000 in gifts to the Parsonage Loan Fund, of over $18,000 in receipts from legacies and special gifts and of nearly $10,000 in contributions from churches and affiliated societies; a decrease from all of our regular sources of income.

The Nature of this Income

It must indeed always be kept clearly in mind that the larger portion of our total income is derived from payment of annual loan installments on church and parsonage loans previously made to churches from our revolving church and parsonage loan funds. Only once, when originally received, are legacies, large gifts and contributions towards the Parsonage Loan Fund counted as original contributions to our work. Such receipts are placed in our revolving loan funds and immediately loaned to the churches, but as the installments on these loans are collected each year they are counted as part of annual income; which in one sense they are, but in another are not. Out of a total income of over $600,000 from all sources for the year 1926, for example, less than $180,000 came from the contributions of the churches through the apportionment and from special gifts, while the balance, or major portion, came from church and parsonage loan repayments, property sales, and so on. On the other hand, it should be remembered that even these loans are in a true sense missionary aid as they are made on easy installment payments through a long period of years, all parsonage loans entirely without interest, as also all church loans not in excess of $2,500 and only nominal interest on the larger church loans; and in most cases the churches aided could not secure a regular commercial loan at all.

What We Do With the Money

During this period of two years we have assisted in completing 338 buildings for church use; of which 69 were parsonages and 269 houses of worship or parish houses connected therewith. Our field is the whole nation, both missionary and constituent states, and the buildings we have helped to construct are located in the country districts, small villages, and in the large cities, in all parts of the land wherever a Congregational church actually needs help with either church or parsonage buildings.

Inevitable Expansion of the Work

The necessity for the work of this Society arises inevitably from our growth as a denomination. The Society was born out of the necessity of helping the new churches which sprang up as Congregationalism pushed its way out from New England into all parts of the land. Building needs in the beginning of this movement a century ago were, comparatively speaking, small in amount and few in number. As the work has grown and our churches have multiplied these needs have increased enormously, and we ought to rejoice in this fact. Nearly all of the churches we organize seriously need financial assistance in the construction of their church buildings; and this will always be so, whether these churches be in the country districts, the village or the city suburb. The necessity of raising in cash all at one time the large sum of money necessary for the construction of a suitable church building is one of the most serious problems confronting any church, but particularly the newly organized church, either in the city or country, or the church which rapidly outgrows its original equipment as so often happens in the suburbs of our growing cities, or again, churches located in college or university centers where multitudes of young people need proper church facilities, thus placing upon the local church peculiar financial necessities along with the peculiar opportunities arising from these conditions. Proper church equipment is absolutely fundamental to the life and growth of a church. We could use to great advantage double our present income but we confine our work to what may be considered the necessities. It is a fact that nearly every Congregational church west of the Hudson River has at some time in its history needed and received help from the Church Building Society.

During the two years covered by this report appropriations were made as follows:

Appropriations Voted

228	Grants calling for	$ 464,852
207	Church Loans calling for	615,328
75	Parsonage Loans calling for	122,045
510	Grants and Loans Voted	$1,202,225

We are confronted by the fact that building costs have enormously increased especially during the last decade. Meanwhile, the appeals to the Society have rapidly increased with the expansion of our work. It has been necessary to limit materially the proportion of aid to building costs and to adhere quite rigidly to these proportions, thus distributing our help as widely as possible although necessarily in many cases meeting very inadequately the real needs.

Economical Administration

Most of our work is done through correspondence from headquarters and in close co-operation with Secretaries, State Superin-

tendents and local workers generally. This enables us to administer the large funds constituting our income with a gratifying low overhead expense and to use all the remainder of our receipts for actual financial assistance to the churches.

Protection and Conservation of Funds

The Society does not give money outright to any church for any purpose whatsoever. Our loans, both church and parsonage, are protected by mortgage during the period of repayment, being released of record when final payment is made. Our grants are also protected by mortgage so that should the church disintegrate, dissolve or change its denominational relationships, the amount of the grant can be collected and turned back into our treasury to be used again for the purpose originally contemplated. We also protect in these grant mortgages money contributed towards a church building by other churches and individuals beyond the normal limits of the particular parish towards which our grant is appropriated. In this way thousands of dollars are saved for missionary use which would otherwise be entirely lost or diverted from the original purpose of the givers. By reference to the third page of this report it will be seen that thousands of dollars are derived from such sources each year to supplement the receipts through regular channels.

When the officers of the Society are taking the necessary steps to conserve and secure these funds in this fashion, they are only doing their best to conserve every dollar contributed by the Congregational constituency and to keep it working in line with the spiritual purpose the donors had in mind when it was given and according to the wishes of our constituency as expressed through the Board of Directors and Executive Committee who have, in turn, been chosen by our entire Fellowship, attending in a representative capacity the Annual Meeting, especially the meeting held every two years in connection with the National Council.

Spiritual Interests Predominant

Let no one think, however, that the work of this Society is less spiritual in character and purpose than other aspects of our great missionary enterprise simply because we seem to be dealing so much with brick and stone, money and mortgages. Through all of these material things we see human beings; we hear the voices of men and women, children and youth and are thinking of their needs and possibilities, hopes and aspirations, and of what it means to our whole vast Christian enterprise to have an adequate church building in every community as the home base and center of it all.

PROPOSALS FOR AMENDMENTS OF BY-LAWS OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

As Presented by the Board of Directors for Action of the Society at Its Biennial Meeting In Omaha

Note: The text is unchanged except as otherwise noted. Words omitted are in italics and bracketed; words added are in boldface. Change "Executive" to "Administrative" Committee throughout.

By-Laws

Article I. Name (unchanged).

Article II. Object:

The object of this Society shall be to assist, [*in their work the Home Missionary Societies*] **either directly or through the State Conferences and Home Missionary Societies** connected with the Congregational denomination in the several states of the Union, [*to aid*] congregations that [*are*] **would otherwise be** unable to support the Gospel ministry; etc. . . .

Article III. Membership.

Section 1. (unchanged).

Section 2. (unchanged).

Section 3. The Society shall designate a list of ninety persons who shall be voting members-at-large, etc. . . . [*and one-fifth of the said voting members-at-large may be chosen from the organizations for the support of the Congregational activities affiliated with the Woman's Home Missionary Federation*] **and at least one-third of said voting members-at-large shall be women.**

Section 4. Honorary Life Members.

Any person on whose behalf **at least** fifty dollars shall be paid into the treasury of this Society, [*or into the treasury of any of the State Societies*] at any one time, etc. . . .

Section 5. Corresponding Members.

At any annual meeting of the Society all pastors of Congregational churches and all delegates regularly chosen by Congregational churches in response to an invitation from the [*Executive*] **Board of Directors or the Administrative** Committee of the Society, shall be enrolled as corresponding members with privileges of the floor but no vote.

Article IV. Officers.

The officers of this Society shall be a President, a Vice-President, a Treasurer, an Auditor, a General Secretary, a **Secretary of Promotion,** one or more Assistant Secretaries, a Recording Secretary, a Board of Directors, **an Administrative Committee and jointly with other Societies co-operating with the National Council of Congrega-**

tional Churches a Committee on Promotion, [*and an Executive Committee.*]

Article V. Elections.

Section 1. (unchanged).

Section 2. The General Secretary and the Treasurer shall be elected at each Biennial Meeting on nomination by the Board of Directors. **At the same meeting the Secretary of Promotion shall be elected on nomination of the Committee on Promotion.**

Section 3. The Board of Directors shall consist of **the President and two Vice-Presidents and** [*not more than*] thirty-six members, **at least one-third of whom shall be women,** namely, one representative from each state organization which is [*recognized*] **certified** by the National Council of Congregational Churches in the United States [*as an administrative unit*] **as entitled to representation,** and Directors-at-Large as herein provided, and shall be elected at the Biennial Meeting as follows:

(a) Prior to the Biennial Meeting at which the term of its representative on the Board expires, each State Conference or Association [*recognized*] **certified** by the National Council, [*as an administrative unit*] shall have the right to submit to the Nominating Committee the names of [*two*] **three eligible persons,** a minister, a layman, **and a woman,** from which list an election of one Director for a term of [*six*] **four** years shall be made. [*At the expiration of the term his successor shall be chosen in the same manner.*]

(b) No change.

(c) No change.

(d) The General Secretary **and the Secretary of Promotion** shall be [*an*] honorary members of the Board without vote, etc. . . .

(e) **The Secretary of the National Council of Congregational Churches shall be an honorary member of the Board without vote, and may be present at all except Executive Sessions.**

(f) The Directors shall be divided as nearly as possible into [*three*] **two** equal sections in such manner that the term of each section shall ultimately be [*six*] **eight** years and the term of one section shall expire at each Biennial Meeting. When any Director shall have held office for [*six*] **eight** successive years, he shall be for two years ineligible for re-election.

(g) *No paid official of any State Conference or Society shall be a member of the Board of Directors* (No change).

Section 4. Between the meetings of the Board of Directors, the work of the Society **other than that of finance and that of promotion** shall be under the immediate supervision of an [*Executive*] **Administrative** Committee appointed by the Board of Directors, **which Committee shall consist** of [*not more than fifteen*] **twelve** persons, **at least one-third of whom shall be women and** [*a majority*] **at least six** of whom shall be members of the Board.

(a) The General Secretary, ex-officio, shall be an honorary member of [*this*] **the Administrative Committee.** The membership of this Committee shall be divided as equally as practicable between ministers, [*and*] laymen, **and women.** After serving [*six*] **eight** consecutive years a member of the [*Executive*] **Administrative** Committee shall be for [*one*] **two** years ineligible for re-election.

(b) This **Administrative** Committee shall hold regular monthly meetings and as many special meetings as may be deemed necessary **when the Board is not in session.** The actions of each session of the [*Executive*] **Administrative** Committee shall be [*submitted*] **reported** to the Board of Directors.

Section 5. **For the purpose of disseminating information, cultivating interest and procuring funds from the Congregational churches of the United States and their constituents, the Board of Directors shall appoint a Committee on Promotion agreeably with plans approved by the Congregational churches as represented in the National Council of Congregational Churches, and shall provide such funds for the work of this Committee as the Society shall approve at its Biennial meeting, and such further funds as in its judgment the Board of Directors may deem essential to the effective work of the Committee (or in place of this paragraph the following):**

For the purpose of disseminating information, cultivating interest and procuring funds from the Congregational churches of the United States and their constituents, the Society at its Biennial Meeting shall elect a Committee on Promotion which Committee shall be made up of its Board of Directors and the Prudential Committee of the American Board of Commissioners for Foreign Missions. The Board of Directors shall provide such funds for the work of this Committee as the Society shall approve at its Biennial Meeting, and such further funds as the Board of Directors may deem essential to the effective work of said Committee.

Between meetings of the Committee on Promotion, the work of Promotion shall be under the immediate supervision of a Promotional Council of not to exceed sixteen members who shall be elected by the Board of Directors as follows:

Not more than five members on nomination of the Prudential Committee of the American Board of Commissioners for Foreign Missions; not more than three members on nomination of the Conference of Congregational Superintendents; not more than one member on nomination of the women members of the Board of Directors; and ex-officio, the Secretary of the National Council, the Secretary of Promotion, the Secretary of the Laymen's Advisory Committee, the General Secretary of this Society, the General Secretary of the Board of Ministerial Relief, the General Secretary of the Congregational Education Society and a Secretary designated by the American Missionary Association.

Section 6. (No change).

Section 7. (No change).
Section 8. (No change).

Article VI. Voters (No change).

Article VII. President and **two** Vice-Presidents (No other change).

Article VIII. Treasurer:

The Treasurer . . . shall disburse the same as said Board [*and its Executive Committee*] shall direct.

Article IX. Auditor (No change).

Article X. General Secretary.

The General Secretary of the Society, with the aid of his Assistant Secretary or Assistant Secretaries, shall conduct all correspondence relating to the office; he shall strive to work in closest sympathy with the [*State Societies and their Secretaries or Superintendents*]; **other benevolent societies of the denomination and with the officials of state organizations; he shall co-operate with the Secretary of Promotion** in making known by personal presentation, correspondence, and otherwise, to state and local associations and conferences, to churches and individuals, the object and claims of the Society [*and its component State Societies*]. . . . He shall be an honorary member of the Board of Directors **without vote** and shall **be expected to** attend all its meetings except [*the*] executive sessions.

Article XI. The Secretary of Promotion.

The Secretary of Promotion shall have charge, under the direction of the Committee on Promotion, of the dissemination of information, the cultivation of interest and the raising of funds, especially among the Congregational churches and their constituents. He shall report directly to the Society at its annual meeting and ad interim to the Committee on Promotion. For his assistance, the Committee on Promotion shall appoint such associates and assistants as it shall judge to be needed within the budget allowed for this Committee. He shall be an honorary member of the Board of Directors without vote and shall be expected to attend all its meetings except executive sessions.

Article XII. The Recording Secretary (No change). (Was Article XI.)

Article XIII. The Board of Directors, the [*Executive*] **Administrative** Committee, **and the Committee on Promotion.**

(1) The Board of Directors, subject only to the review and judgment of the Society at its Annual Meeting, shall have the management of all the property and business of the corporation, except as herein otherwise provided. This Board shall hold its Annual Meeting on the Tuesday after the third Sunday of January, **a semi-annual meeting at such time as the Board shall decide,** and, in addition, such specially called meetings as may be deemed necessary.

All important questions of policy and all major questions of administration shall be reserved for decision at the Annual Meeting. After a due notice of the meeting has been sent in writing to each Director [*fifteen*] **thirteen** shall constitute a quorum. . . . Notices of Directors' meetings shall be given by the General Secretary, or in case of a vacancy in that office, by the President. At the Annual Meeting, the Board shall determine the apportionment of home missionary funds [*among all the states whether Constituent, Co-operating or Missionary*] and other related matters, and pass upon any question involving the comprehensive work of administration of the Society, including the election of official representatives, national and state. It shall assemble at the Annual Meeting, as far as possible, [*State Secretaries*], Superintendents in Co-operating States and Missionary Districts [*and such other representatives of State Societies as may be by said Societies appointed*], in order that the needs and opportunities in each of these states may be thoroughly presented to the Board.

Any and all property, real or personal, acquired by The Congregational Home Missionary Society, either by gift, devise or purchase, may be sold by the Board of Directors.

(2) The Board of Directors may prescribe suitable regulations for the affairs of the [*Executive*] **Administrative** Committee and may delegate to the [*Executive*] **Administrative** Committee, by vote, any of the powers given to the Board of Directors including the power to sell or convey property, real or personal, **subject to the regulations in the laws of the several states.** The [*Executive*] **Administrative** Committee shall, for the time being, except as limited by the Board of Directors, have and exercise all powers of the Board of Directors in the management of the business and affairs of the corporation, and it may authorize the seal of the corporation to be affixed to all such contracts, papers, and documents as may require it. The [*Executive*] **Administrative** Committee shall keep a record of its proceedings, which shall be at any time open to the inspection of any member of the Board of Directors, and shall **semi**annually present a detailed report of its doings, including the Minutes of its meetings, to the Board of Directors.

(3) **To the Committee on Promotion is committed the responsibility for the raising of funds for the Society, together with the dissemination of information by the printed page, public presentation, correspondence and personal interviews necessary to this work. In this endeavor the Committee is entitled to the co-operation of the salaried officers and field workers of the Society in so far as their other duties permit.**

Article XIV. The Nominating Committee.

The Nominating Committee shall at each Biennial Meeting present nominations for President, Vice-Presidents, Recording Secretary, Auditor and members of the Board of Directors in accordance

with the provisions of this Constitution and with the action of the National Council relative to the common administration of this and other missionary societies.

Article XV. Constituent and Co-operating States and Missionary Districts.

For the purpose of carrying on the work of the Society, the States [*except those included in the missionary districts defined in Article XVI*], shall be divided into [*two*] three classes, which shall be called Constituent States, Co-operating States, [*respectively*] and Missionary Districts.

(1) A Constituent State shall be one which has organized and incorporated a State Conference or Home Missionary Society of the kind [*described*] referred to in Article II, which State Conference or Missionary Society has determined with the approval of the Board of Directors of The Congregational Home Missionary Society to undertake self-support and has entered into an agreement with said Board [*similar to that adopted by other Constituent States relative to expenditures within the State and the proportion of its funds to be set aside for The Congregational Home Missionary Society and*] to send at the close of the fiscal year, [*April 1, a complete account*] a statistical summary of its work and of its receipts and expenditures for the preceding year to the Treasurer of The Congregational Home Missionary Society, that these may be incorporated in the Annual Report of [*the National*] said Society. [*Any Constituent State whose State Society shall fail for three successive years to discharge its obligations to The Congregational Home Missionary Society, as defined by the Board of Directors, shall thereafter cease to be a Constituent State until restored by vote of the Board.*]

(2) A Co-operating State shall be one which, though unable to undertake self-support, is strong enough to raise a considerable proportion of the total sum required for home missionary work within its borders; has organized and incorporated a State [*Home Missionary Society*] Conference of the kind referred to in Article II, [*with the approval of the Board of Directors of The Congregational Home Missionary Society which State Society*] has entered into definite annual agreement with the Board of Directors of The Congregational Home Missionary Society as to the proportion of its expenditures [*within the State*] to be [*raised by*] provided by the State [*itself*] and the proportion to be provided by this Society, has pledged its utmost endeavor in advancing the work, both in the State and in the nation; and whose application that such state should be entitled a Co-operating State has been approved by said Board of Directors [*of The Congregational Home Missionary Society.*] In Co-operating States, the Board of Directors and its Administrative Committee shall have power to appoint Superintendents and other general representatives upon nomination of the respective State Conferences or their governing Boards. The employment of

missionaries and the establishing of churches in each Co-operating State, shall be in charge of the State itself but reports of the work being done shall be made in such form and at such times as the Board of Directors shall require.
(3) (Formerly Article XVI.) Missionary Districts, (no change).

Article XVI. Meetings.

Regular meetings of this Society shall [*meet*] **be held** annually, and in years when the National Council holds regular sessions, the Annual Meeting shall be held in connection with the National Council. This meeting shall be known as the Bienniel Meeting. In other years the Annual Meeting shall be held at such time and place in the United States as [*it shall appoint*] **the Society, at the Biennial Meeting,** shall appoint, or in the failure of such appointment, as the Board of Directors **or its Administrative Committee,** shall with due notice, appoint. Special meetings shall be called by vote of the Board of Directors or the [*Executive*] **Administrative** Committee, notice being mailed to each voting member of the Society at his last known address not later than thirty days prior to the date set, said notice stating the time and place of meeting and specifying the business to be transacted thereat.

Article XVII. Amendments.

No alterations shall be made in [*this Constitution*] **these By-laws** without a vote of two-thirds of the members present and voting at an Annual Meeting, **or a special meeting;** nor unless the same shall have been proposed in writing at a previous Annual Meeting, or shall be recommended by the Board of Directors **or its Administrative Committee.**

REPORT OF THE CONGREGATIONAL EDUCATION SOCIETY

The fiscal year of the Society has been changed, since its last report to the National Council, to correspond with the calendar year. This report, therefore, covers the period from June 1, 1925 to December 31, 1926.

Organization and Work. The task of the Education Society is that of serving the churches through leadership in religious education. The main features of this service may be summarized as follows:

Collecting data with reference to the best methods and materials for Christian education in the home, the church, and the church school.

Developing practical and progressive plans and policies for our denominational program of religious education.

Consulting with state, association, and local leaders concerning the promotion and administration of their educational work.

Conducting correspondence, holding personal interviews, delivering addresses for the purpose of arousing interest and of aiding workers in their varied problems.

The aim in all of this is to help the churches to develop a comprehensive and effective program of Christian training for children, young people, and adults.

For the better administration of this work the Society is organized by departments. These departments and the main features of their work are as follows:

General Administration: Rev. Herbert W. Gates, General Secretary; Rev. Robert W. Gammon, Associate Secretary.

The work of this department includes such general supervision as its name implies, educational and promotional. Correspondence is growing on a wide range of religious educational topics. So are the requests for addresses, personal interviews, and consultation with local groups. State conferences and associatians are giving more place on their programs for the discussion of religious education.

Dr. Gammon, who has served the Society for many years and with marked efficiency as Field Secretary in Illinois and neighboring states, has been appointed Associate Secretary, to represent the Society more fully in the Interior and West. He has been relieved from some details in his immediate territory that he may respond to some of the many calls for counsel and help in other states.

Meetings of the Promotional Council and matters connected with promotional work of the Society and of the denomination occupy a considerable part of the time and attention of the secretary.

A feature of growing importance is that of the co-operative work with leaders of other denominations in the field of religious

education. A particularly significant item is the conference on curriculum in Chicago, this Spring, in which representatives of fifteen or twenty denominations met for constructive work in the development of the new courses of study for church schools.

Missionary Education. Rev. John L. Lobingier, Secretary.

This department was created in 1916, by action of the National Council, to meet the need for adequate missionary education as an integral part of the program of religious education. Its work for all ages and all departments of the church has grown in volume and significance. Its primary aim is the enrichment of Christian character through wider knowledge of and participation in Christian missionary enterprises. It has put new life and interest into the work of hundreds of church schools and has also developed more loyal support of our missionary work. It has led many young people to devote themselves to lives of Christian service.

The department has been seriously handicapped for about two years by the necessity, for reasons of economy, of combining its supervision with that of the general work of the Society. It is now greatly strengthened by the appointment of Rev. John Leslie Lobingier as Secretary. Mr. Lobingier brings to this position a high degree of technical training and skill, and the fruits of a varied and successful experience in religious education.

The principal items in this work are as follows:

The World Service Schools, with 2,000 schools enrolled. Programs representing the work of our societies, graded material for Primary and Junior pupils, and general information regarding missionary reading, special methods, and other helpful innformation are regularly furnished to the leaders in these schools.

Church Schools of Missions promoted in all parts of the country.

Mission Study groups for young people and adults furnished with advice as to the best texts, materials, and methods of work. Our "Leader's Helps Service" has been particularly useful to groups using the current mission study texts.

Outlines and comments on missionary topics for young people furnished to about 5,000 leaders.

Promotion of missionary education conferences and aid in securing missionary speakers and teachers.

Literature giving suggestions on materials and methods of work. Our literature in this line has been highly commended by leaders of other denominations and has proved very useful to our workers.

Correspondence, interviews, addresses, and consultation on special problems in missionary education.

A question of vital importance, raised by the merger of our societies, has been the relationship of this work to the new boards. A satisfactory solution has been found in the recommendation of the Commission on Missions at its meeting in January, 1928, for the creation of a Council of Missionary Education by the National Council. This Council is to represent the home and foreign missionary interests, the educational work, and the Promotional Council. The

plan will give unity and effectiveness at needed points. In order that the work might proceed pending formal action by the National Council at Omaha, a temporary committee organized along the lines of the proposed Council was created by action of the Commission and is now carrying on the work committed to it.

The Congregational Woman's Home Missionary Federation, at the conclusion of its long and honorable service, transferred to the Department of Missionary Education responsibility for its educational work. With the help of the new Council, this important trust will be administered in the same spirit of consecrated service which has characterized the Federation.

Social Relations. Rev. Hubert C. Herring, Secretary.

The work of this Department is conducted in close co-operation with the Commission on Social Relations of the National Council, Mr. Herring serving as Executive Secretary of this commission. Its aim is to inspire our educational program with the spirit of practical Christianity in all human relations. Some of the features of its work are as follows:

Gathering reliable material on industrial and social issues and making these available to pastors and leaders.

The development of discussion groups and forums for men and women and young people and furnishing suitable outlines and topics for discussion.

Intensive study of actual situations and successful experiments in industrial relations. Two Mexican Seminars have been conducted in which groups of pastors and laymen visited Mexico to study at first hand conditions and needs.

Articles in **The Congregationalist** and other papers, religious and secular. A considerable amount of social education is thus accomplished.

Preparation of texts for study and discussion groups.

After three years of service with this department, Miss Anna Estelle May resigned the position of Secretary of Woman's Work, in the Spring of 1926, just before her marriage. The vacancy thus created has been happily filled by the appointment of Mrs. Theodore S. Lee, formerly connected with the Woman's Board of Missions. Mrs. Lee has been a close student of social work on the foreign field and brings to the work a fine spirit of vision and consecration and sound practical judgment.

Young People's Work. Rev. Harry T. Stock, Secretary.

The work of this department concerns in a very intimate way the training of future leadership of our churches. Secretary Stock is meeting with wisdom and effectiveness the many and pressing problems of youth today.

An important feature of the work has been the creation of the National Committee of Congregational Young People, composed of 25 young people from as many states throughout the country. This committee has an active share in the development of plans and materials for young people.

Other features are:

"A Year's Program for Young People," a book of planned activities upon which worship and discussion materials are based. It includes evangelistic, missionary, stewardship, recruiting, leadership training, and social elements.

Christian Life Topics for young people's discussion groups.

A service of worship for each week during the year.

Quarterly Bulletins of information regarding methods and materials of work sent to 8,000 leaders.

Promotion of Summer Conferences, an important factor in leadership training. These have increased from 17 in 1922 to 37 in 1926. Forty are planned for 1927.

This brief outline does scant justice to a policy of young people's work which has attracted widespread interest for its constructive effectiveness. Its value to our churches can hardly be estimated and is receiving hearty commendation from pastors and leaders.

Student Life. Rev. Harry T. Stock, Secretary.

The work of this department has two main divisions: the furnishing of aid through loans to young people in training for the ministry and other lines of Christian life service, and provision for the religious life of students in our state universities and other tax-supported institutions of learning.

Student Aid. Many pastors in positions of influence in our churches bear glad testimony to the assistance given by generous friends through the Education Society, without which they would have been unable to complete their training for the ministry. About 150 students are thus aided each year. There is need of additional funds with which to meet the demands for such help.

University Pastors. The Society is helping to maintain service at 29 points this year. Others are supported entirely by their respective State Conferences, but the Society renders an important service to all by furnishing suggestions on methods of work, material for study and discussion, visitations to colleges and universities, and aid in recruiting work.

It would be difficult to place too high an estimate upon the value of this work as part of our regular program of religious education. There are about 20,000 young people of Congregational affiliations enrolled as students in these institutions. They come from our churches and return to them after their educational course of training. The University Pastor seeks to build upon or to supplement the religious education received in the home church and to return the student to that church better fitted for effective service. He helps the student to meet the crucial tests of university life, intellectual and moral, and to reach firm and abiding foundations for religious faith.

Our Secretary has an important relationship to these university pastors who are working under co-operative committees. He

represents four major denominations in supervising the joint work at points in New England; while secretaries of other denominations serve in like capacity in other parts of the country.

It is important to keep in mind the significance of this work as an item in our entire program of recruiting for leadership, both lay and professional; and its intimate relationship to the religious educational activities of the home and the church.

Leadership Training. Rev. Erwin L. Shaver, Secretary.

The best of plans, methods, or materials depend for their effectiveness upon competent teachers and leaders. The enlistment and training of such is of basic importance. In response to the urgent need, the Directors of the Society have appointed Mr. Shaver, whose eminent fitness for the work had already been unofficially demonstrated, as Secretary of Leadership Training.

During the past year, 1,213 students were enrolled in our training classes, and 1,857 credits were issued. Of these 1,807 were credits for standard courses. This shows an increase of 30 per cent. over the record of the preceding year. It is also to be noted that these figures do not represent the actual total of such work done, because of the difficulty of getting complete reports.

A growing proportion of our leadership-training work is carried on in co-operation with thirty-five other denominations in the International Council of Religious Education. Mr. Shaver has rendered a valuable service in the development of interdenominational standards and policies.

The Department of Leadership Training is now creating plans and helps by which it is purposed to put the opportunity for self-improvement in Christian teaching within the reach of every worker in every church.

Field Work.

The principal point of contact between the Education Society and the State and local leaders is the Field Secretary who is constantly at work making available to the churches the materials and plans of religious education approved by the Society. Most of the eight men who comprise this force have territories too large for adequate service. This has led many states to desire their own educational directors and several of these have been appointed. This is a wholesome development and should result in better service. If the Society is to maintain the field service required of it and also to strengthen its national work and develop an adequate program of religious education for the Congregational churches, it must have a larger income than at present.

During this period there have been two changes in the Field staff. Rev. George Reid Andrews resigned the secretaryship of the Eastern District. This position has recently been filled by the appointment of Rev. Albert J. Murphy, formerly head of the Department of Religious Education of the University of Pittsburg. Mean-

while, the State Conference of New York had appointed its own educational director leaving the large territory comprising Connecticut, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and the District of Columbia to be served by Mr. Murphy.

A more recent resignation is that of Rev. John C. Prince. Mr. Prince has been with the Society for three and one-half years, during which time he has given evidence of the utmost devotion to high ideals in religious education.

The present members of the Field Staff and the states which each serves are as follows:

Rev. Erwin L. Shaver, 14 Beacon Street, Boston, Mass.
Maine, New Hampshire, Vermont, Massachusetts, Rhode Island.
Rev. Albert J. Murphy, 287 Fourth Avenue, New York City.
Connecticut, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and the District of Columbia.
Charles L. Fisk, D.D., 801 Hippodrome Building, Cleveland, O.
Ohio and the States south of the Ohio and east of the Mississippi.
Robert W. Gammon, D.D., Miss Sallie A. McDermott, Assistant Secretary, 19 South La Salle Street, Chicago, Illinois.
Illinois, Indiana, Wisconsin, Minnesota, North Dakota.
Charles G. Murphy, D.D., 408 Barkley Building, Lincoln, Neb.
Nebraska and South Dakota.
Rev. Franklin J. Estabrook, 211 Guardian Trust Building, Denver, Colorado.
Colorado, Montana, Wyoming, New Mexico, Southern Idaho, Texas, Utah, Nevada, Arizona, Arkansas, Louisiana, Oklahoma.
Rev. Fred Grey, 6th and University Streets, Seattle, Wash.
Washington, Oregon, Northern Idaho.

Educational Secretaries of Other States.

New York—Rev. Henry J. Condit, 310 North Geneva St., Ithaca.
New Hampshire—Miss Mary E. Stearns, 6 Pine St., Concord.
Michigan—Rev. Carl Stackman, 505 American Savings Bank Building, Lansing.
Iowa—Rev. Royal J. Montgomery, Grinnell.

Miss Stella M. Jordan is general Field Secretary, traveling throughout the country and giving help where needed. She has done valuable work as teacher in summer conferences and in the special promotion of week-day, vacation school, and other lines of religious education.

Financial.

Receipts for the year 1926 showed an encouraging increase over those of 1925, although not enough to provide for the growing needs of the work. By the exercise of the most rigid economy the deficit of the Society has been materially reduced and the thanks of the Directors and members of the staff are hereby extended to those friends whose special gifts helped in this effort. With the added income expected under the percentages of 1927 we hope to clear this handicap of indebtedness out of the way.

Owing to the earlier date of this meeting of the Council, a financial statement for a full biennium cannot be given. As the fiscal year of the Society has been changed to correspond with the

calendar year, the following statement covers nineteen months, from the close of the old fiscal year, May 31, 1925, to December 31, 1926.

INCOME

Contributions	$181,599.54	
Legacies	32,060.44	
Income from Invested Funds	31,575.02	
Other Sources	5,919.70	
		$251,154.70

EXPENSE

General Administration	$ 14,044.02	
Business Department	11,353.71	
Missionary Education	18,762.31	
Social Relations	22,206.04	
Student Life	7,438.75	
Young People's Work	7,658.60	
Elementary Department	820.13	
Field Work	90,782.61	
Student Aid	13,061.68	
University Pastors	41,017.90	
Denominational Work, Commission on Missions, etc.	20,785.52	
Interdenominational Work	3,463.38	
Annuity Payments	1,762.00	
		$253,156.65

ASSETS

Cash and Accounts Receivable	$ 6,342.38	
Invested Funds	398,693.07	
Reserve Legacy Fund	5,635.00	
Total Assets		$410,670.45
Deficit, December 31, 1926	37,600.64	
		$448,271.09

LIABILITIES

Accounts Payable	$ 3,209.27	
Notes Payable	35,000.00	
Income John Ward Fund	474.39	
Legacy Reserve Fund	$ 9,968.80	
Trust Funds	399,618.63	
	409,587.43	
		$448,271.09

The deficit at the date of the last report, May 31, 1925, was $45,279.59. The above report is of December 31, a time of year when the heavier receipts of the first months of the year have not been received. Accurate comparison can be made only when the figures for May 31, 1927, are at hand. Figures for the first two months of this year indicate that the reduction of deficit at that time will be much greater.

This also explains the apparent deficit in operating expense for the nineteen months.

The Society needs funds with which to provide for an adequate staff and expense of the Leadership Training Department, an Adult Departmnet with full time secretary, further development of the Department of Elementary Work, and much needed assistance for Young People's Summer Conferences, and College and University Visitation and Recruiting service.

REPORT OF THE CONGREGATIONAL PUBLISHING SOCIETY

Every parent and worker in the church school is interested in the materials available for the religious education of their children. It is the function of the Congregational Publishing Society to supply this literature. In this task it has the co-operation of the Congregational Education Society with which it works in the closest harmony toward a common objective. When we consider that we include within the scope of our work the whole range of life from early childhood to old age and the various types of communities and interests which are found within our Congregational constituency, we realize how comprehensive and important is the task committed to us as the publishers of religious literature for the denomination.

Twenty-five years ago the task was simple. Today it is complex and becoming more so every year. This is as it should be, for it indicates a departure from standardization and uniformity and a recognition of the need of flexibility and differentiation in the preparation of education materials. This is seen in the trend away from a content-centered to a pupil-centered curriculum and the demand for a functional rather than an informational type of course. Formerly church school leaders thought they had done their work if they had covered a certain range of Biblical material and had given the pupil a certain body of facts. Today the approach must be that of a problem or a project and the study must lead out into action. From this point of view the Bible becomes a source book of principles of living and not solely a library of facts.

This process is gradual, but, nevertheless, revolutionary in character. It means the making of a new curriculum; the discarding of time-honored text-books; thorough research and wide experimentation in the field of child psychology and pedagogy, a large expenditure of time and money in the production of a new literature that will meet the needs of all the children of all the people. The trend away from the theological toward the social relations type of course, the religious implications of modern social and economic problems, the interpretation of Jesus' teachings from the standpoint of world brotherhood, the interest in the study of other religions and their comparison with the teachings of Jesus, the demand for hymns, prayers and services which shall express the newer ideals of service and worship—all these reflect the aspirations of church school leaders for a richer and more effective body of material with which to work.

THE GENERAL EDITORIAL DEPARTMENT

International Graded Lessons

One of the outstanding examples of our effort to meet this demand for a new curriculum is the work we are now doing in the revision of the Pilgrim Graded Lessons. It will be remembered that

the Pilgrim Graded Lessons were originally outlined by a committee of teachers and specialists in co-operation with several denominational Sunday school editors and publishers. The outlines so produced were adopted by the International Sunday School Lesson Committee without change, and issued as part of the International Sunday School Lesson system. This was in 1909. The publishing houses of the Methodist Episcopal Church and the Methodist Episcopal Church South with ourselves comprise the Graded Lesson Syndicate which publish the present text-books and are now co-operating in the production of the revised courses and text-books.

Early in the process of revision it became evident that a mere rewriting of the lessons without changes in the outlines would be a waste of time and money, and a better product would be secured without additional expense if the outlines also could be revised with the aim of producing a completely reconstructed course of study and series of text-books. It was also the conviction of both writers and editors that the courses should be actually taught during the process of writing. It was therefore decided to make our new Graded Lessons the very best course possible in the light of all recent progress in religious educational theory and experience, and to develop these courses as a unified system of religious nurture and training through actual teaching and by means of the closest collaboration of all the writers. We are also planning to provide materials and directions for the teacher in Courses I—VII for a supplemental, mid-week lesson for each grade, each week during the school year from October to June.

International Group Lessons

Since January, 1924, our quarterlies for children up to twelve years of age have carried the International Group Lessons, as on that date the International Lesson Committee discontinued the Uniform Lessons for the Primary and Junior Departments and advised the use of the Group Lessons. We therefore publish *Pilgrim Bible Stories for Children* for the Primary Department and *Pilgrim Boys' and Girls' Quarterly* for the Junior Department.

Beginning with January of this year Group Lesson outlines were released for the Intermediate and Senior Departments. We have added to our periodical list the *Pilgrim Intermediate Quarterly* which carried the Group Lessons for the Intermediate Department, and also the *Pilgrim Senior Quarterly* for the Senior Department. Our Society and the Methodists are the only denominations which have issued the Group Lessons for the two upper departments and we believe that as pioneers in this field the other denominations are awaiting the results of this experiment with interest.

International Uniform Lessons

In addition to the above types of lessons, the Pilgrim Graded Series and the Group Lessons, we continue to meet the demand for

Uniform lesson material, by the publication of the following quarterlies: For the Intermediate and Senior Departments, *The High School Quarterly;* for young people and adults, *The Advanced Textbook* and *The Home Magazine;* and for teachers of Uniform lessons, *The Pilgrim Teacher Quarterly.*

Weekly Story Papers

The Mayflower is the weekly story paper for the youngest children. In this magazine we are using many stories showing friendliness and the Christian relationship toward other races so that even the little child may develop an international mind. A new plan has been tried in this story paper which has proved very popular with the children: serial stories giving the experiences and adventures of the same children from week to week and stories presenting the same situations with different sets of children have been used.

For girls and boys eight years of age to twelve or thirteen we issue *Firelight* and *Boyland.* In both these papers there is a page devoted to the literary efforts of the children themselves which gives them a personal interest in the magazines. The page in *Firelight* is edited by Sally Johnson and in *Boyland* by Bill Quiver.

Much is being written in popular magazines and the daily press about the young people of today. In a quieter but more effective way church school leaders are considering their needs and interests. *The Wellspring,* which reaches every week nearly 75,000 young people, is our medium through which we try to bring to them a sympathetic and intelligent consideration of their problems and to give them an opportunity to express their difficulties and aspirations. Instead of exploiting and capitalizing their problems as many commercial writers are doing, we are trying to help them develop their fine idealism and adjust themselves to the larger world which is opening before them. Discussion questions for young people's meetings and an order of worship prepared by Secretary Stock are features of *The Wellspring* which are much appreciated by the young people. Through the whole paper run the spirit of international good-will and a broader social vision.

Magazines

The leaders of children find inspiration and help in the *Pilgrim Elementary Teacher,* edited especially for teachers and parents of children under twelve. This magazine has four distinctive features: 1. *Good stories* which are original, written for telling rather than reading, that fit special situations and have some literary merit. Since October these stories have been featured on the covers. 2. *Reports of Teaching and Tested Programs.* In May, June and July we shall print a Junior Vacation School Four Week Program entitled "Christian Citizenship" with complete daily programs and many responses of the children, as it was used last summer. We

shall also print an African Project for primary children in the report style which is suggestive for vacation groups. 3. *Humor.* We intend to keep up our reputation for this quality by cartoons, stick drawings, anecdotes and a new feature called "News Column" in which are recorded Births, Deaths, Marriages, Wants, etc., all strictly pedagogical. 4. *Frankness.* Articles expressing opinions with which all may not agree but which stimulate individual thinking may often be printed.

Any endeavor to care for the interests of children and young people will be ineffective, however, unless efforts in these fields are paralleled by materials to meet the needs of adult life. This we are doing through the *Adult Bible Class Magazine*, now in its fourth year as a monthly publication. This magazine carries the regular uniform course of lessons for adults and in addition a magazine section containing articles bearing on the various phases of adult life in church and community. An attempt is being made to capitalize for our constituency the emphasis that is now being given to the education of adults by the recently organized American Association for Adult Education.

New Types of Publications

In addition to the periodical publications we publish elective courses of study, believing that oftentimes classes may desire to use undated material as well as courses which incorporate the newest and best pedagogical methods in religious education. Such a course of study is *The Golden Rule City* by Edna M. Bonser which is a correlated Sunday and weekday course for children of junior age based on the project method of teaching. This material has been used by various groups and the author has benefited by the results of its experimentation. The aim of the course is to work for attitudes and character formation, not primarily for knowledge. *The Golden Rule City* represents an "experiment in community life which gives opportunity for the fourfold interests of childhood—conversation, play, construction, and observation—upon which the growth of the child depends, to find expression under religious interpretative and stimulative direction."

Mr. Harry Thomas Stock, Student and Young People's Secretary and Mr. John Leslie Lobingier, Secretary of the Department of Missionary Education, both of the Congregational Education Society, are preparing an interesting series of Christian Discussion Programs under the title, "Christian Life Problems."

Your Editor has been writing the Senior Group Lessons for the first and second quarters of this year which have been published in book form as two elective courses of study entitled *Jesus and the Problems of Life and Jesus' Teachings.* These are the first two units in his Young People's Social Living Series. The third course of study will be *Social Ideals and Principles.* This is a platform of

social ideals which have been worked out by a group of young people under the author's leadership. *The Prophets' Messages for the New Age* is the title of the last unit.

Listed below are some of the publications which have been issued since the last meeting of the National Council in Washington.

Courses of Study

The Church and Social Relations—H. C. Herring and B. Y. Landis. $1.00

A study course for adult groups.

Jesus and the Problems of Life—Sidney A. Weston. Cloth, 65c Paper, 40c

A discussion course in the vital life problems confronting young people in their world today.

Jesus' Teachings—Sidney A. Weston. Cloth, 65c Paper, 40c

A discussion course on problems facing young people in their social relationship.

The Teaching on the Mount—Frank M. Sheldon. 25c

A discussion course for young people and adult groups.

What Does Christ Expect of Young People Today? First Series. T. H. P. Sailer. Teacher, 75c Pupil, 25c

A series of discussion studies for girls and boys from thirteen to sixteen years of age.

What Does Christ Expect of Young People Today? Second Series. T. H. P. Sailer. Teacher, 75c Pupil, 25c

Similar discussions for the same age.

Materials for Teachers and Leaders

As Modern Writers See Jesus—Adelaide T. Case. $1.00

An annotated list of books bearing upon the life and teachings of Jesus. A descriptive bibliography.

Old Testament Pictures—J. Tillack. Postcard Set $50c Large Size $6.00

Twelve beautiful pictures of Old Testament characters. Printed in four colors. A valuable aid in teaching Bible stories.

Plays and Services

The Call to Service—Marshall N. Goold. 10c

A sunrise or Easter service of particular inspirational value.

Good-Will Among Men—Marshall N. Goold. 8c

A Christmas service for churches and church schools.

Missionary Marionette Plays—Martha Race. $1.00

A collection of missionary marionette plays.

Nehemiah the Builder—Eleanor Wood Whitman. 65c

A drama based on the story of Nehemiah.

The Resurrection of Peter—Inez F. Clinton. 25c

A short service for use at Easter.

Hymnals

Song and Worship Book for Young People's Conferences. Edited by Sidney A. Weston. 35c

A hymnal designed for young people's groups.

Lift Up Your Hearts—Edited by Anton T. Boisen. 25c

A service book for use in hospitals and similar institutions.

Inspirational Material

A Man's Faith—Wilfred T. Grenfell. $1.00
A book expressing Dr. Grenfell's vital faith in religion and its message.

What Christ Means to Me—Wilfred T. Grenfell. $1.25
A book in which Dr. Grenfell tells how he has applied Christ's teachings to his life.

Why I Am a Congregationalist?—Charles E. Jefferson. 10c
An article presenting in Dr. Jefferson's best style the high points of Congregationalism.

THE CONGREGATIONALIST

Annual Report of the Editor-in-Chief

The real annual report of an editor is found in the year's issues of the paper. Here is the surest evidence of the interests and concerns that have engaged the staff, and here likewise is to be found the real evidence of failure or success in the exploitation of these interests.

The one great purpose that has constantly dominated the carrying on of *The Congregationalist* has been that of keeping the paper true to the fellowship which it represents, and the great ultimate Christian purposes that this fellowship itself exists to serve. There are those in our churches who speak of *The Congregationalist* as a "denominational" paper, using the term in a somewhat derogatory sense, and suggesting that there is a narrowly denominational aspect to the Congregational paper that does not characterize Congregational ministers, laymen, and churches. Such a conception of the paper is as far removed from fact, and as far removed from the editorial purpose, as it could very well be.

The Congregationalist is in no sense more denominational than the Congregational fellowship. We recognize a particular obligation to certain specific movements and interests in relation to the Kingdom of God, and in this sense *The Congregationalist* is a denominational organ; but only in this sense. *The Congregationalist,* however we may fulfill its task, is conceived in the broad spirit of loyalty to the larger interests of religious life and progress. While loyal to the fellowship of Congregational Churches, the one dominating editorial passion is to experience the vision of Christ and the consciousness of His leadership that our fellowship itself must experience if it is to be a Christian body rather than a "denomination" in a sectarian sense.

It is, unfortunately, necessary to emphasize these things as we find from time to time that without properly acquainting themselves with *The Congregationalist* some people in our churches tend to set it aside as a mere part of denominational mechanism, and never come to know it as the living organ of that vital truth and progressive experience which are the highest quest of free Christian fellowship.

The past year has seen some very definite developments toward the unification of the work of the paper and the making of it more vitally expressive of the total and outstanding leadership in our churches. Through co-operation with the Commission on Missions, and other groups, we have sought to interpret more vitally the meaning and the value of the plans and programs of our fellowship in relation to the one supreme task of the Christian Church. Within recent months these co-operations have become more effective, and with the establishment of a department, "As the Kingdom Comes," under the direction of the Rev. Henry Smith Leiper, we are seeking to exploit more definitely and fully the interest in world-wide Christian progress.

The one great task at present before the paper, and before the fellowship that it represents, is that of securing a larger and more effective subscription list. There is only one way in which this can be done with our available resources. It is the general experience of magazines and weekly newspapers that a subscription list can be built up by business and advertising methods only at exceedingly heavy expense, and in many instances with the risking of large amounts of money which for the most part are not available for the religious press. If such heavily financed subscription campaigns are successful, the gain to those who have virtually speculated on the result is very great. But for one such successful campaign it would be discovered that there are many unsuccessful campaigns with exceedingly heavy loss.

The Congregationalist is not in a position to risk such a campaign nor is the money to promote it available even if we had the assurance of success. Under the circumstances there is only one way of effectually increasing our subscription lists. It is through the loyalty of our present constituency, and through the hope of making that loyalty effective in definite effort on behalf of the paper. In addition to the appeal to pastors and leaders in our churches to undertake seriously enlarged and definite effort toward the securing of more subscriptions, we should like to enlist every present reader in a campaign of "winning one more." If every reader could induce someone else to subscribe, the increased income would make it possible to produce even a better and much more effective paper than we have thus far attained.

The Editor gratefully acknowledges for himself and his staff the many messages of good-will and encouragement that have come from every part of the country. The work is exacting and difficult, particularly in such periods of readjustment as we have been passing through during this past year, but no group with a difficult work to perform has ever had greater encouragement.

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

As the background for this report, attention is called to the constant progress in the broad, outstanding movement to provide safeguards for the Christian ministry. Great foundations are being gathered. Churches of every name are coming to understand that a reliable annuity plan not only protects the minister in the more or less distant years of his life, but adds to his immediate effectiveness. To deliver him from anxiety for the morrow is to liberate him for complete devotion to his task. To put an end to the tragedy of impoverished age is to change the economic status of the ministry, promote its dignity and give it fresh power to win virile men. In this spirit noble plans move forward in the various fellowships.

The substantial progress of the Annuity Fund in the biennium is indicated in the summary, which immediately follows. Figures are for the calendar years 1924-1926.

Summary

	1924	1926	Increase
Membership	2,056	2,293	237
Original Plan	1,436	1,395	*—41
Expanded Plan	620	898	278
Annuitants	138	285	147
Honor Roll of Churches †	485	582	97
Annual Receipts	$ 480,009	$ 567,046	$ 87,037
Annuity Payments	43,298	95,398	52,100
Assets—Annuity Fund ‡	1,851,411	2,726,264	874,853
Pilgrim Memorial Fund	4,743,172	4,891,173	148,001
Profit Reserve (P. M. F.) ‖	103,770	132,980	29,210
Total Assets	6,698,353	§ 7,750,417	1,052,064

* Decrease through deaths, transfer to Expanded Plan and withdrawals.
† Churches which have voted to share with the minister in payment of annual dues.
‡ Chiefly reserves out of which annuities are eventually to be paid, accumulated from annual dues of ministers, including credits from income Pilgrim Memorial Fund and interest earnings.
‖ This accrues from sale or exchange of securities and is reinvested, its income being added to that of Pilgrim Memorial Fund.
§ Market value of assets, January 18, 1927, $8,484,657.

Pilgrim Memorial Fund

Total number of subscriptions, excluding cancellations, December 31, 1926, was 98,728, aggregating $6,077,535. Collections (gross) were $5,394,718, an increase of $182,301 in two years. Expense of organization, $19,571; campaign and field expenses, $190,901; administration and collection, $291,311; transfers, $1,762; total, $503,545; net collections $4,891,173.

There is presented herewith a table showing the quota for each state, the amount paid to December 31, 1926, and the subscriptions still unpaid. No general effort for the Pilgrim Memorial Fund has yet been made in Nebraska and Kansas. Subscriptions made to the Annuity Fund 1915-1917 have been credited toward the quotas of

these states for the Pilgrim Memorial Fund. When financial conditions warrant, it is anticipated that they will endeavor to fulfill their part in the foundation fund. The obligation for such an effort has been formally recognized.

The collection of pledges at present outstanding is a task of exceeding difficulty. Experiment has been made in sending a personal representative to some centers where many pledges are due, but the experience was not satisfactory and the expense proves prohibitive. Conscientious effort has been made in some states through the state office, in accordance with the resolution adopted at the last National Council, but results have not been encouraging. It is difficult for a State Superintendent to add this to the burdens of his administration. In Rhode Island, under the vigorous leadership of Dr. Asbury Krom, every church has been requested to fulfill the entire measure of the original subscriptions as a definite moral obligation. In several other states, by various methods, payment is being quietly pressed.

Certain recent incidents lead to the anticipation that a considerable part of these unpaid subscriptions will yet be collected or that other subscriptions will be made to offset them. On one subscription of $5,000 only a single payment had been made, and that six years ago, when, last fall, two friends laid the matter before the executor of the estate of the subscriber, securing the payment of the balance of $4,000. In another case, a generous friend, after earnest effort to collect delinquent subscriptions, sent his personal check for $1,025 to cover the entire amount, feeling that the honor of his church was involved. In still another instance, $800 was secured to fulfill two subscriptions, the payment of which had long been in doubt. A subscription of $1,000, on which no payment had previously been made, was discharged in full last January.

In each of these instances the personal help of those who knew the subscribers secured a leverage which the Trustees of the Fund could not themselves obtain. A list of delinquent payments will be sent to any pastor or church on request.

Enlargement of the Fund

No general campaign is designed or desired, but the Fund cannot be regarded as a finished task. The first minimum objective of $5,000,000 has not been reached. The larger goal of $8,000,000, set by the National Council in 1921, is far in the distance. What may be done to reach the consummation of this purpose?

Since the campaign for the Fund, 1918-1920, thousands of new members have entered the churches. The obligation upon them to take some part in this foundation should be called to their attention in a way that will not interfere with subscriptions for regular benevolences.

Probably the most productive source of growth will be found in legacies and conditional gifts, although results are not yet large.

From bequests only $46,690 has been received. In January of this year information came from a friend that a bequest of $25,000 had been written into a will by one whose name is not disclosed. It is hoped that many other friends have made like provisions, which will be revealed as the years pass.

The conditional gift account is still comparatively small, that of the Pilgrim Memorial Fund containing $32,246 and that of the Annuity Fund $23,600. These sums should be multiplied many times over in the near future. Many are awakening to the opportunity afforded by a conditional gift which, while assuring a regular income to the donor for life will eventually benefit a great cause. The Laymen's Advisory Committee is rendering signal assistance in bringing to the people of our churches the need of enlarging the endowment of the work for the ministry.

Preparations are now in process for printing in dignified form a list of gifts to the Pilgrim Memorial Fund dedicated to the memory of beloved friends. More than 200 memorials have been established varying in amount from $1,000 to $100,000. The list should contain, as far as practicable, the names of those to whom the churches owe a debt of gratitude for conspicuous service in other years. Many gifts have been made by the sons and daughters of the manse in honor of beloved fathers spending their lives in the service of the church. Others are testimonials to honored pastors. Still others are tributes of family affection to men and women who have borne the yoke of Christian service among the laity. All gifts of $1,000 and upwards may be made memorials and have a place in the memorial volume.

Growth of Membership

One of the marked features of the biennium has been the eager and effective co-operation of State Superintendents as allies of the Annuity Fund in advocating its advantages and in co-operating with pastors to make membership possible. Several State Conferences, notably Maine, New Hampshire and Vermont, offer definite assistance in the payment of the initial dues, with the result that a large proportion of the younger men enroll in the Fund. In Vermont 76 per cent., and in New Hampshire 62 per cent. of the ministers ordained in the last fifteen years are already members. In each instance these results are the fruit of constant, brotherly service on the part of the State Superintendent. The Massachusetts Home Missionary Society and the Missionary Society of Connecticut by definite financial assistance encourage all missionaries in their service to secure the protection of the Annuity Fund. Everywhere there is fine, friendly interest and it is hoped that all State Conferences will do what has been done so generally in New England.

On the inauguration of the larger plans of the Annuity Fund, it was anticipated that they would be so attractive to men entering the ministry that, at any sacrifice, they would see the privileges

offered. It is interesting to note that of the 271 new members in the biennium 70 completed their membership in the year of their ordination or of their transfer from other denominations.

Larger Interest Earnings

The earnings of the Fund made possible last year an announcement which adds to the attractiveness of membership. Calculations for annuties have been based on interest earning 4 per cent. The Annuity Fund, however, has earned more and members are to be given the benefit. Each year such addition will be made above 4 per cent. as facts warrant, in the judgment of the Actuary, on approval of the Trustees. At the end of 1926 the rate was made 4¾ per cent. for each member of the Extended Plan from the beginning of membership to the end of that year. The Membership Fund of the Original Plan has always had the full interest credit.

The Fund becomes more and more the depositary of the savings of ministers. It has already received more than $84,000 for the increase of annuities. By giving this opportunity of secure investment for the protection of age, it is most significantly extending its service. Now that interest as earned will be credited to these deposits, a large increase in their volume is anticipated.

Credits from the Pilgrim Memorial Fund

The Pilgrim Memorial Fund has furnished from its income to the Annuity Fund 1920-1926, $1,226,000. The individual credit for 1925 was $86 and for 1926, $90, the latter paying 90 per cent. of the dues on salaries up to approximately $1,700, 60 per cent. of the dues on salaries of $2,500, 50 per cent. on salaries of $3,000, etc.

The Share of the Local Church

The Congregational Churches are still slow to appreciate their opportunity of sharing in the provisions of the Annuity Fund. Scores of pastors who feel unable to assume the dues alone, are kept out of membership by failure of the church to co-operate. This is all the more regrettable in view of the fact that the amount expected from the average church is almost negligible after the initial dues are paid. In a church, for example, whose pastor receives a salary of $2,000, the share of the church for the year 1927 would be only $15 if the pastor's membership had been previously established. Where the salary is $3,000 the share of the church would be only $45. These are very modest items in a church budget, not to be considered for a moment in comparison with the advantages to be gained, and yet for lack of this slight assistance some pastors are losing from year to year the safeguards of the Fund.

Notable addresses at the meeting of the Homeland Boards, November, 1926, by President Lucius R. Eastman of the Annuity Fund, and Dr. Asbury Krom of the Executive Committee of the Min-

isterial Boards, laid the obligation in trenchant terms upon the conscience of the church. Summaries of their addresses have been widely broadcast. Copies may be had on request.

No greater service could be rendered by the National Council for the welfare of the ministry than to re-enforce the labors of the Annuity Fund in bringing this claim vigorously to Boards of Trustees and other church officers. The Protesant Episcopal churches are, with practically no exceptions, fulfilling their assessments for their Church Pension Fund at a rate equivalent to 7½ per cent. of the rector's salary, adding $1,000,000 a year to assets. In the new plan of the Presbyterians, the churches are expected to pay an amount equivalent to 7½ per cent. of the salary. Among Congregational churches the requirement is never more than 3 per cent. of the salary, and that only in the first year of the minister's membership. After this it is radically reduced by credits from the Pilgrim Memorial Fund, and yet hardly more than 10 per cent. agreed to bear their part.

The chief significance of the payment is not financial but moral. It is the recognition that nothing less than the highest principles of social justice can be accepted by the church. If it preaches the gospel of unselfish service, it cannot afford to lag behind the ethical standards already maintained widely in the business world.

Payment of Annuities

In the biennium the number of annuitants increased more than 100 per cent. and payments of annuities 120 per cent. On the one hand, this is evidence that the chief objective of the Annuity Fund is already beginning to be fulfilled; that there is being produced through its plan, even after these few years, a modest measure of protection for a number already considerable and increasing rapidly from year to year. On the other hand, it is an intimation of the large liabilities under the earlier, or Original Plan, where the older men chiefly have membership. If the projections are fulfilled, these annuities by 1935 will call for $298,700, and by 1940 for $337,563. No feature in the Annuity Fund needs more careful scrutiny than the provision now of adequate reserves to meet these liabilities of the immediate future.

Under this Original Plan the maximum annuity is $500. Of this one-fifth is provided by the minister's annual dues. This, a contractual obligation of the Annuity Fund, is amply safeguarded by a Reserve which had reached, January 1, 1927, $991,386.

The churches are expected to provide the remaining four-fifths of the annuity. This is not a contractual obligation of the Annuity Fund. It is a condition of the certificate of membership that it will be paid only as the churches furnish the means. It is, however, a moral obligation of the churches, recognized both by the National Council and the Commission on Missions. It is of special interest,

therefore, to note what progress is being made for the discharge of this large responsibility. One-half, it has been understood, would be provided through the income of the Pilgrim Memorial Fund, and the reserve created thereby had reached January 1, 1927, $774,704. Of the total income of the Pilgrim Memorial Fund from the beginning 74 per cent. has been devoted to this purpose.

The churches have undertaken to fulfill the remaining half through the apportionment, creating what is known as the Supplementary Reserve. To this was assigned also the balance remaining from certain early subscriptions for the maintenance of the Annuity Fund applicable to the Original Plan. This Reserve January 1, 1927, had reached $173,734.

It is a pleasure to announce that the Actuary calculated in 1926 that the share of the Pilgrim Memorial Fund Income applicable to the Original Plan, had exceeded his projections sufficiently to warrant transferring to the Supplementary Reserve 10 per cent. of the $73,910 required from the churches in that year. This amount was accordingly transferred by the Trustees. This action is prophetic of larger things to come. Each year a similar calculation will be made and such amount will be added to the Supplementary Reserve as may appear practicable without impairing the power of the Pilgrim Memorial Fund Income Reserve to bear its part.

This will by no means guarantee a Supplementary Reserve adequate to carry one-half of these payments. By the figures given above it will be noticed that this Reserve is now less than one-quarter of the Pilgrim Memorial Fund Income Reserve. The two ultimately should be equal. It will, therefore, be necessary not only to secure through the apportionment the full $50,000 each year, which, according to the Actuary's projection, is the minimum required, but also to supply the amount by which the offerings of the churches fell short in 1921-1924. Up to 1925 the amount received from the apportionment was only about half the minimum required. For two years individual gifts, in response to personal appeal, have completed the requirement. By agreement with subscribers, no further personal appeal will be made, for the fulfillment of these annuities is clearly the moral obligation of the whole fellowship. It is, however, mightily encouraging to know that the Supplementary Reserve, to be built chiefly through the apportionment, is likely to receive large additions hereafter through the Pilgrim Memorial Fund Income Reserve.

A further significant announcement during the year was that the Annuity Fund is one of the residuary legatees under the will of Mr. Henry M. Chapman of Glen Ridge, New Jersey, and that the amount payable is designated for fulfillment of annuities under the Original Plan. It is anticipated that this will be not less than $30,000. When received it will be added directly to the Supplementary Reserve.

Unordained Missionaries and Other Workers

In the last report of the Annuity Fund attention was earnestly called to the importance of developing a plan for safeguarding unordained missionaries whose service parallels that of the ministry, and for other lay workers in the employ of our churches and missionary boards.

An outline was designed by the Actuary of the Annuity Fund but it has made little progress except in the case of the American Board where a pension plan for unordained missionaries has been definitely inaugurated. It is certainly the duty of the whole fellowship to face this ethical and business requirement. Those who devote the years of their strength to the service of our churches and missionary enterprises have a claim which cannot properly be denied.

The working out of a plan and its inauguration will, at the best, take a considerable period. At present no organization has been definitely designated to undertake this task, aside from the suggestion that the Annuity Fund should give its good offices in the matter. If any further steps are to be taken, one of our organizations—probably the Commission on Missions—should be definitely requested by the National Council to complete such a plan and, if deemed expedient and advisable, to put it into operation, provided that no considerable capital fund shall be required for its successful initiation. Should such a fund seem requisite, report should be made back to the next National Council.

Prolonged consideration has been given to the advisability of extension of the charter of the Annuity Fund to enable it to meet the request of the American Board to accept accumulations provided by the Board for unordained missionaries and to pay annuities thereon under the rules by which such payments are made to members of the Fund.

Interested as the Trustees are to accede to this request, they see no way to undertake through the Annuity Fund for Congregational Ministers any service other than that for the ministry. It is feared that such procedure might complicate the status of the Annuity Fund and interfere with the main objective. Its foundations are dedicated wholly to the ministry and could not, in any part, be diverted therefrom. It holds a contractual relation with all its members. It could not, as now constituted, admit to such relation those who were not ordained.

On the other hand, it has no power under its charter to exercise functions for those not of its own membership and, if such power could be granted by a change in the charter, this would introduce other serious difficulties.

It seems clear that any plan for unordained workers should work through an entirely separate organization with charter and by-laws specifically designed to meet its own needs. It should be

comprehensive in its provisions, uniform, as far as practicable, through the various denominational organizations, and operated on a sound, actuarial, reserve basis.

It is probable that, if desired, the Trustees of the Annuity Fund, together with the Actuary and executive officers, could also administer any plan for unordained workers, utilizing thereby their technical knowledge of the conditions which would be involved and providing an administrative force in conjunction with their other work at the lowest practicable cost. They stand ready to serve the fellowship in any way in their power consistent with their obligations to the widening work for the ministry.

TREASURER'S REPORT

ASSETS AND LIABILITIES—DECEMBER 31, 1926

Assets

Par Value.		Book Value.
$ 227,000	U. S. Government Bonds	$ 212,841.48
120,000	British and Canadian Government Bonds	118,716.00
1,546,000	Railroad Bonds	1,386,379.18
185,000	Public Utility Bonds	184,438.75
660,550	Mortgages, secured by first liens on Real Estate	660,550.00
$2,738,550	Total	2,562,925.41
	Members' Premium Notes	10,034.06
	Cash	153,304.82
	Total Assets	$2,726,264.29

Liabilities

Original Plan		
Membership Fund	$ 991,385.51	
*Pilgrim Memorial Fund Income Reserve	637,432.23	
Supplementary Fund	173,734.46	
		$1,802,552.20
Expanded Plan		
Members' Accumulations	561,639.36	
Reserve for Present Annuitants	50,211.70	
		611,851.06
*Pilgrim Memorial Fund Net Income, 1926		218,724.20
Endowment		35,572,74
Conditional Gift Account		24,100.00
Herring Memorial Fund Income		290.33
Unclaimed Values		1,408.35
Current Fund		31,765.41
Total Liabilities		$2,726,264.29

*Apportioned January 1, 1927: Expanded Plan, $81,452.89; Original Plan, $137,271.31, making Pilgrim Memorial Fund Income Reserve total amount to $774,703.54.

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS, 1925-1926

Assets—December 31, 1924		$1,851,410.57
Receipts		
Membership Dues—Original Plan	$ 153,438.88	
Membership Dues—Expanded Plan	127,408.71	
Payments toward increase of Annuities	20,729.76	
Subscriptions—Original Plan	225.15	
Supplementary Fund, Apportionment	57,034.67	
Supplementary Fund from Individuals	46,890.50	
Legacies for Endowment	240.00	
Pilgrim Memorial Fund—Distributable Income	482,000.00	
Income from Investments	211,492.60	
Interest on Members' Dues and Notes	840.94	
Conditional Gifts	6,500.00	
Herring Memorial Fund Income	1,941.78	
Net Profit on Sales of Securities	5,456.06	
Total Receipts		1,114,199.05
Total		2,965,609.62
Disbursements		
Annuities to Beneficiaries	$ 161,019.45	
Interest Payments on Conditional Gifts	1,961.98	
Herring Memorial Fund Payments	1,920.00	
Payments on Surrender of Certificates	4,957.32	
Accrued Interest on Bonds Purchased	3,849.70	
Administrative Expenses	51,993.42	
Field Expenses	8,083.50	
Commission on Missions Assessments	5,538.70	
W.H.M.U.	21.26	
Total Disbursements		239,345.33
Assets—December 31, 1926		$2,726,264.29

Complete audits in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.

Custodian of Funds, The Fifth Avenue Bank of New York.

PILGRIM MEMORIAL FUND

RECEIPTS AND DISBURSEMENTS

Cumulative Totals from Organization to December 31, 1926.

Receipts

Collections on subscriptions	$5,336,504.49
Deduct—Transfers to the Annuity Fund according to direction of subscribers	1,761.82
Balance of Collections	$5,334,742.67

Disbursements

Expenses:	
Organization, Promotion and Publicity	$ 19,570.86
Campaign and Subsequent Field Expenses	190,901.14
Administration and Collection	291,311.38
Total Expenses	501,783.38
Transfers to the Corporation for the National Council	4,831,341.20
Total Disbursements	5,333,124.58
Cash Balance, December 31, 1926	1,618.09
Total	$5,334,742.67

TOTAL PILGRIM MEMORIAL FUND COLLECTIONS

By Pilgrim Memorial Fund	$5,336,504.49
By Corporation for the National Council Legacies and Matured Conditional Gifts	58,213.86
Total Pilgrim Memorial Fund Collections, Dec. 31, 1926	$5,394,718.35

PILGRIM MEMORIAL FUND PRINCIPAL

Net Collections on Subscriptions:	
(a) Held by Corporation for the National Council	$4,831,341.20
*(b) To be transferred by the Annuity Fund	1,618.09
Total	4,832,959.29
Legacies and Matured Conditional Gifts	58,213.86
Total Net Collections, December 31, 1926	$4,891,173.15

Complete audits in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.

Custodian of Funds, Bankers Trust Company, New York

*Represents cash collections held by the Annuity Fund, the collecting agency for the Pilgrim Memorial Fund, and turned over to the Corporation in January, 1927. All other items are held by the Corporation for the National Council.

In addition to the total net collections of $4,891,173.15 there is held in a Reserve Fund $132,979.50 as the accumulated net profits on the sale of securities.

SUMMARY—PILGRIM MEMORIAL FUND

State.	Quota.	Amount Pledged.	No. of Subs.	Amount Paid.	Percentage Paid.
Alabama (White)	$ 1,100	$ 1,050	2	$ 1,050	100
Alaska	—	260	14	260	100
Arizona	3,000	4,725	125	3,558	75
Arkansas	1,100	307	24	67	22
California (North)	125,000	106,377	2,036	89,513	84
California (South)	154,000	158,513	2,821	142,575	90
Colorado	60,000	53,895	1,391	38,708	72
Connecticut	660,000	1,240,175	14,871	1,160,756	94
District of Columbia	22,000	21,371	347	17,748	83
Florida	11,000	24,863	316	22,834	92
Georgia (White)	3,500	2,733	48	425	16
Hawaii	50,000	51,656	2	51,656	100
Idaho	10,000	11,099	343	6,216	56
Illinois	500,000	431,894	5,035	378,027	88
Indiana	18,000	25,258	486	14,745	58
Iowa	240,000	224,872	3,692	154,001	68
Kansas	88,000	8,172*	83	5,612	69
Kentucky	1,100	1,150	2	1,150	100
Louisiana (White)	1,100	2,328	126	1,755	75
Maine	145,000	115,939	4,524	104,360	90
Maryland	4,400	2,274	72	1,591	70
Massachusetts	1,320,000	1,295,803	20,269	1,190,711	92
Michigan	200,000	227,062	3,519	189,027	83
Minnesota	175,000	219,544	2,498	195,680	89
Mississippi	—	581	23	144	25
Missouri	88,000	97,143	1,099	82,637	85
Montana	10,000	8,336	526	4,550	55
Nebraska	125,000	3,483*	110	3,131	90
Nevada	2,200	420	8	420	100
New Hampshire	145,000	132,324	4,375	125,510	95
New Jersey	154,000	166,503	1,175	161,789	97
New Mexico	1,100	1,678	64	1,282	76
New York	415,000	574,239	8,137	541,479	94
North Carolina (White)	2,200	2,655	87	2,089	79
North Dakota	50,000	651‡	3	651‡	100
Ohio	275,000	274,839	4,785	227,663	83
Oklahoma	5,500	5,097	285	3,531	69
Oregon	35,000	42,841	947	32,825	77
Pennsylvania	27,000	21,847	1,223	16,724	77
Porto Rico	—	250	1	250	100
Rhode Island	88,000	78,339	1,294	72,365	92
South Carolina (White)	1,100	1,395	22	471	34
South Dakota	50,000	7,304*	73	6,514	89
Tennessee (White)	1,100	1,704	63	1,170	69
Texas (White)	5,500	5,988	186	4,205	70
Utah	7,000	2,774	78	1,611	58
Vermont	150,000	113,202	4,130	105,603	93
Virginia	1,100	2,115	29	700	33
Washington	125,000	111,065	2,268	75,494	68
West Virginia	2,200	3,961	36	2,921	74
Wisconsin	185,000	167,460	4,275	137,015	82
Wyoming	10,000	8,126	255	4,282	53
Colored Churches	12,000	8,338	522	4,111	49
China		50	1	50	100
Japan		10	2	10	100
Unclassified		1,497		1,497	
Total	$5,766,300	$6,077,535	98,728	$5,394,719	89

*As a partial canvass for the Annuity Fund had been made in Kansas, South Dakota and Nebraska, the organized campaign for the Pilgrim Memorial Fund was deferred to a later date and subscriptions made for the Annuity Fund were credited in the state quota in report to National Council, 1921, as follows: Kansas, $24,967.09; South Dakota, $21,844.55; Nebraska, $18,022.09. All of these states have formally recognized their obligation to institute, at a time to be determined by the respective State Conferences, adequate measures for the fulfillment of their state quotas.

‡In addition $7,900 in notes are held in payment of subscriptions.

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

The Corporation is organized under the laws of Connecticut and consists of fifteen members elected by the National Council, in addition to the Moderator and Secretary, ex officiis.

The functions of the Corporation are to hold and administer trust funds on behalf of the National Council or other Congregational interests.

To the present time the largest task of the Corporation is the administration of the Pilgrim Memorial Fund as the foundation for the Annuity Fund for Congregational Ministers. There are, however, several smaller funds in trust with the Corporation.

It is seen that the chief responsibility of the Corporation is to select dependable officers, especially a Financial Secretary and a Finance Committee charged with the power to invest and reinvest funds held in trust.

The Corporation has given faithful attention to the reports of its responsible officers and committees; provided careful audits and adequate bonds, and has given scrupulous attention to legal details.

The Corporation holds four regular meetings annually, the attendance at the meetings since the last Council having ranged from six to nine, with an average of eight.

During the biennium the Corporation has arranged for holding conditional gifts and has drafted forms of bequest, to which it is giving publicity. These simple beginnings hold large possibilities for the future as Congregationalists become aware of the existence and trustworthiness of the Corporation as a trustee.

The Corporation recommends the adoption by the Council of the amendment to the Constitution proposed at the last meeting and to be acted upon at the 1929 meeting as follows:

"That by-law XII of the National Council be transferred to the constitution of the National Council and denominated Article IV of that instrument, with consequent renumbering of the following Articles of the Constitution"; this safeguards the regulations of the Council concerning the Corporation against the easy methods of amendment which properly apply to the by-laws as a whole.

Members of the Council will be interested in the report of the Treasurer which follows:

TREASURER'S REPORT

ASSETS AND LIABILITIES—DECEMBER 31, 1926

Par Value.	Assets	Book Value.
$ 500,000	U. S. Government Bonds	$ 499,500.00
4,650,560	Railroad Bonds	3,871,600.61
9,000	*Public Utility Bonds	9,000.00
1,000	*Other Bonds	1,000.00
600	*Stocks	548.00
659,100	Mortgages, secured by first liens on Real Estate	659,100.00
$5,820,260		5,040,748.61
	*Bond Coupons	650.00
	Cash	39,840.85
	Total Assets	$5,081,239.46

* Acquired by Gift.

Liabilities

Pilgrim Memorial Fund:		
Principal	$4,889,555.06	
Reserve Fund—Profits on Sales of Securities	132,979.50	
		$5,022,534.56
Herring Memorial Fund:		
Principal	$22,888.53	
Income	248.15	
		23,136.68
Conditional Gift Fund		31,746.30
National Council:		
Principal	$3,581.33	
Income	240.59	
		3,821.92
Total Liabilities		$5,081,239.46

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS—1925-1926

Assets—December 31, 1924 ..... **$4,904,207.71**

Receipts

Pilgrim Memorial Fund:		
Net Collections through Annuity Fund	$139,650.00	
Legacies	2,569.09	
Conditional Gifts	2,525.00	
Net Profit on Sales of Securities	31,897.17	
Income from Investments	498,593.75	
Interest on Bank Balances	2,325.99	
Interest on Overdue Pledge Payments	592.42	
Total Receipts		678,153.42
Total		$5,582,361.13

Disbursements

Payments to the Annuity Fund:		
Net Pilgrim Memorial Fund Income	$482,000.00	
Herring Memorial Fund Income	1,941.78	
Administrative Expenses	11,115.51	
Interest Payments on Conditional Gifts	3,675.26	
Accrued Interest on Bonds Purchased	1,953.09	
National Council Income	436.03	
Total Disbursements		501,121.67
Assets—December 31, 1926		**$5,081,239.46**

Complete audits in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.

Custodian of Funds, Bankers Trust Company, New York

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Including State Boards of Relief

The work of the Boards of Ministerial Relief becomes more extensive from year to year. The number on the roll rose in the biennium from 724 to 788 persons, not including those who received emergency grants, a gain of 64, the largest undoutedly ever reported. This represents not less than 1,600 persons under the care of the State and National Boards.

It has been confidently anticipated that when, through the Annuity Fund, ministers, in any considerable number, began to receive annuities, there would be less demand upon the Boards of Relief. This will undoubtedly be the result before many years. The radical increase in the cost of living, however, defers the day of this lessening demand since many ministers now retiring find it impossible to maintain themselves. For the same reason, others already on the roll can no longer make ends meet on grants at the old rate. It is the privilege of the churches to supply for all these, when the day's work is done, as far as practicable, what those who come after will receive through the larger plans.

The figures in the following summary show that the peak is by no means yet reached, and for some years the demand upon the Boards of Relief is likely to be greater than less. In looking ahead, however, it is well to note that the Annuity Fund, although its work covers only a dozen years, is already paying over 300 annuities, more than one-third of the total grants of the Boards of Relief. The annual expenditure, now nearly $100,000, has more than doubled in two years. The transfer of the task of safeguarding the minister's age is already in sight.

Under the annuity plan the cost to the churches will be radically reduced through reserves accumulated from annual payments by the ministers and the income of the Pilgrim Memorial Fund. Annuities will ultimately be far greater than any grants possible through the method of Ministerial Relief. These larger results, however, are dependent upon a long period, in which the proper reserves are steadily accumulating. Meanwhile, the churches should patiently and generously sustain the Boards of Relief, the only recourse for men so near the close of their ministerial service as to make such accumulations for them impossible.

SUMMARY

	1924	1926	Gain or Loss
Grants			
Annual Grants	$179,338	$198,103	$18,765
Christmas Remembrance	27,021	32,185	5,164
Emergency Grants	12,511	26,097	13,586
Total	$ 218,870	$256,385	$37,515

Receipts			
Churches and Individuals, etc....	$111,412	$107,872	—$ 3,540
Christmas Fund	50,834	65,415	14,581
Interest from Invested Funds....	89,839	95,393	5,554
Legacies and Matured Conditional Gifts	40,052	36,607	— 3,445
Total	$292,137	$305,287	$13,150
Assets	$1,902,809	$1,979,926	$77,117

The Minimum Requirement

For years the Boards have hoped to lift the standard of grants but the marked increase in the roll has made any large advance impracticable. The average grant for 1926, including the Christmas remembrance, to a minister was $373, and to a widow $277. This compares with the average grant to a minister in 1924 of $360, and to a widow of $265. Few understand how great a sum is needed to finance a free pension system for the ministry. It required a total of $230,289 in 1926, not including emergency grants, to maintain this low standard. Moreover, if the roll keeps growing at the rate of the past two years, it may compel the reduction of even the present standard.

In 1926 a large addition to the deficit was avoided only by repeated drafts upon a modest legacy equalization fund. These were far beyond any normal appropriation for the year. Similar withdrawal for another biennium, without replenishing the fund, would exhaust it entirely. Despite these heavy drafts, a slight addition was made to the deficit, making the total $20,739.

Christmas Fund

The brightest spot in the biennium is the growth of the Christmas Fund which not only permitted a slight increase in the average Christmas remembrance but provided a substantial sum to meet emergencies. To keep faith with the givers this is not used for regular grants or for the payments of deficits. It is reserved to meet the most imperative call which the Board ever faces, severe exigencies arising among pensioners for which their meager grants do not provide. Through this they have received the care of the oculist, dentist, trained nurse, surgeon and hospital and help in the burden of expense when death came to one of their homes. Fatherless boys and girls, working their way through school and college, have been given a lift to guard their health and enable them to win out. Without it the Board must either have failed the veterans and their families in hours of need, or have doubled its total accumulated deficit.

The National Board and the State Boards

For several years attention has been called to the importance of working out the principle of administrative unity between the National Board and various co-operating State Boards of Relief.

More than a dozen years ago the Massachusetts Board of Min-

isterial Aid, recognizing the infelicities of maintaining an independent State Board, adopted a plan by which the work of the State and National Board was unified. Some years later Rhode Island entered upon a similar covenant. In 1923 a more complete plan of unity was worked out and adopted by the State of Michigan. In 1925 Main and Vermont accepted the same plan. At the meeting of the National Council in 1925 the Committee on Organization heartily approved the principle and commended the plan already adopted in these several states to all other State Boards of Relief. The State Superintendents, at their next Midwinter Conference, gave it unanimous endorsement.

The plan devised provides that the income of the State Board be sent to the National Treasury with some incidental reservation for petty expense. The National Board assumes the grants for all upon the state roll at not less than the rate formerly maintained by the state. New grants are made only by the National Board but all applications based upon service in any state are approved only on the endorsement of the Superintendent, or other state representatives. The State Superintendent is kept supplied with a fund to be expended at his own discretion for sudden emergencies. All equities under a State Endowment Fund are carefully preserved, the income thereof being expended for grants of those who have had service within the state.

It is a pleasure to announce that in 1926 Wisconsin and Minnesota accepted this plan, and early in 1927 New Hampshire also entered a similar covenant. Unity of administration makes possible a general standardization of grants and equitable distribution of funds without regard to the geographical location of the applicants. Grants are based upon service wherever rendered, rather than upon that within the bounds of any given state.

TREASURER'S REPORT

ASSETS AND LIABILITIES

December 31, 1926

Assets

Par Value.		Book Value.
$ 76,700	U. S. Government Bonds	$ 71,243.04
115,000	British, Canadian and Cuban Government Bonds	113,233.70
10,000	Municipal Bonds	10,338.75
1,114,000	Railroad Bonds	1,013,948.00
25,000	Public Utility Bonds	24,706.25
2,200	Miscellaneous Stocks	2,176.80
165,920	Mortgages, secured by first liens on Real Estate	160,920.00
$1,508,820	Total	1,396,566.54
Cash		18,690.95
	Total Assets	$1,415,257.49

Liabilities

Endowment Fund	$1,305,196.42
Conditional Gift Fund	60,830.61
Santley Home Maintenance Fund	5,291.05
Legacy Reserve	20,415.36
Loan from Bank	17,000.00
Christmas Fund	27,263.08
*Current Fund (Deficit)	20,739.03
Total Liabilities	$1,415,257.49

* Of this total deficit $509.10 was for the year 1925 and $458.78 for 1926.

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS 1925-1926

Assets—December 31, 1924		$1,379,265.70
Receipts		
Churches and Church Organizations	$111,775.48	
State Relief Societies	54,965.45	
Individuals	13,748.22	
Christmas Fund	123,811.87	
Legacies	45,260.67	
Conditional Gifts	20,941.76	
Individuals for Endowment Fund	17.50	
South Dakota Fund	600.00	
Santley Home Maintenance Fund	4,776.01	
Income from Investment	133,440.29	
Net Profit on Sales of Securities	4,915.02	
Bank Loans	189,000.00	
Total Receipts		703,252.27
Total		2,082,517.97

Disbursements

Pensioners and State Relief Societies	$402,442.59	
Administrative Expenses	56,916.31*	
District Office Expense	1,683.70	
Interest on Borrowed Money	1,217.48	
Commission on Missions Assessment	7,494.29	
Education Society Budget	706.00	
W.H.M.U.	87.09	
Women's Advisory Committee	97.25	
Interest Payments on Conditional Gifts	5,711.10	
Accrued Interest on Bonds Purchased	904.67	
Repayment of Bank Loans	190,000.00	
Total Disbursements		667,260.48
Assets—December 31, 1926		$1,415,257.49

Complete audits in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.
Custodian of Funds, The Fifth Avenue Bank of New York

* Including $11,449.88 Christmas Fund Expense.

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

THE BIENNIAL REVIEW

During its five years of activity, the Congregational Foundation for Education has used the resources at its disposal to bring the Congregational Church and its affiliated institutions into closer relations. Since the National Council in 1925, in session at Washington, D. C., approved a union of all our missionary societies into two Boards—Home and Foreign—the Foundation has been negotiating with the Congregational Education Society in an attempt first to amalgamate the work of the two organizations and later to merge the combined educational Boards with those of the other homeland societies in a single Home Board.

The progress has been slow owing to many complications that have arisen, but agreements have come out of conferences and correspondence that should complete the movement at the National Council Meeting in Omaha. In all of these efforts at union there has been an evident desire on the part of the Education Society and Foundation Boards to preserve the educational program which was so ably enunciated by Dr King, moderator at Los Angeles, when the Foundation was created, and which is epitomized in the following statement as to the Purposes and Policy:

PURPOSES—To make closer, more sympathetic and more mutually helpful the relations of the churches and educational institutions of our fellowship, the National Council created the Congregational Foundation for Education with the following purposes:

1. To promote the ideals of the churches of the Congregational fellowship through institutions of secondary and higher education which possess those ideals and share in that fellowship.

2. To make available the resources of our fellowship for the counsel and encouragement of these institutions in the realization of our common purposes.

3. To establish a permanent fund, the income of which shall be used to aid the upbuilding and maintenance of these institutions.

4. To provide an agency for the study of the educational problems of these institutions and for the administration and distribution of these funds, in such ways as shall best further the common interests and ideals of these institutions and our churches, by the maintenance in these institutions of high standards of educational efficiency and moral and religious purpose.

POLICY—In seeking to meet the needs and requests of institutions, the Foundation has in mind:

1. A careful appreciation of all the values represented in these institutions.

2. The fidelity shown by such institutions in the matter of trusts committed to them.

3. The relation of these institutions to such a general distribution of educational privileges as in scope and geographical loca-

tion shall both effectively and economically serve the wide interests of Christian education.

4. The approval of local and state Congregational bodies which shall be a necessary condition of assistance.

5. The development of promotional facilities in the Foundation which shall be available for co-operating institutions.

Thus far the two Boards have agreed that the Foundation for Education shall be preserved as a committee of the Home Board, with a full time Secretary, and that it shall make available for educational institutions which possess the ideals of the Congregational Fellowship and share in that Fellowship the resources of the denomination for counsel, encouragement and financial assistance. Specifically, the Foundation shall seek to establish an Endowment fund or funds, the income of which shall be available for institutions of secondary and higher education.

During 1925-26, the Foundation received for its work approximately $60,000. Of this total an amount in excess of $42,500 was distributed in support of a score of struggling colleges, training schools, and academies. The Commission on Missions share the Foundation receipts to the amount of $4,609, while the American Missionary and the Woman's Missionary Federation together drew on the treasury to the amount of $825. Less than $3,000 was paid for salaries and the work was carried forward largely by voluntary service on the part of the trustees and president. All obligations have been met and the Treasury had at the end of the year an unexpended balance of nearly $8,000.

The fiscal year 1926-27 will not close until June 30th. Up to March 1, 1927, there had been received amounts paralleling fairly well the receipts of the first eight months of the previous year, and distributions to the institutions had exceeded $35,000.

Beginnings of an Endowment

A friend of the institutions has contributed during the biennial year a fund of $20,000 that is designed as the nucleus of an endowment fund that shall be gathered with a view of furnishing perpetual support to the work among educational institutions affiliated with the Congregational Church. This fund has been advantageously invested by officers of the Board in order that it may carry a temporary annuity which the gift involves. Securities are held as listed below:

A. $6,500 Webber First Mortgage 6%. $500.00 November, 24, 1927; $500.00 November 24, 1928; $500.00 November 24, 1929; $5,000.00 November 24, 1930. Description: Lot 33x160 feet; 2-story brick Apartment and Garage, at 7531 Yale Avenue, Chicago, Illinois. Value: Land, $2,000.00; buildings, $13,000.00, total, $15,000.00.

B. $3,000.00 Evans First Mortgage 6%. Due—$3,000.00 February 1, 1931. Description: Lot 37½x125 feet; 2-story Residence and Garage, at 5054 Erie Street, Chicago, Illinois. Value: Land, $2,000.00, Buildings, $6,500.00, total, $8,500.00

C. $4,000.00 Caverley First Mortgage 6%. (Ready about June 15 1926.) Due—$4,000.00 June 1, 1931. Description: Lot 50x165; 2-story frame Residence and Garage, at 561 Elder Lane, Winnetka, Illinois. Value: Land, $4,000.00, Buildings, $8,400.00, total, $12,400.00.

D. $5,000.00 Harris A. Maloney First Mortgage 6%. Due—$500.00 April 23, 1929; $500.00 April 23, 1930; $4,000.00 April 23, 1931. Description: 25x126 feet; 2-story and basement brick Apartment building and Garage at 531 West 66th Place Chicago, Illinois. Value: Land, $2,500.00, Buildings, $9,270.00, total, $11,770.00.

E. One $1,000.00 Real Estate First Mortgage Bond, 6%, of Max Lau Colortype Company property. Due—November 15, 1928.

F. One $500.00 Howard and Bosworth Apartment building 6% First Mortgage Gold Bond Due March 1, 1934.

Aid to Institutions

A study of the records discloses that, during the brief period since the Foundation was estabilshed help has been extended to nineteen colleges five theological schools, two training schools, and nine secondary institutions, as well as small aid to three schools for colored students. A total of nearly $220,000 was distributed and a tabular record of disbursements is included with this report. During the biennium 1925-27 the following institutions received grants or designated gifts from churches and individuals:

Colleges—Berea, Doane, Drury Fairmount Fargo, Grinnell, Northland, Olivet, Pacific University, Piedmont, Pomona, Redfield, Rollins, Straight, Tabor, Yankton.

Theological Schools—Atlanta, Bangor, Pacific, Union (Chicago).

Training Schools—Congregational, Schauffler.

Academies and Junior Colleges—Billings, Country Life, Thorsby, Ward.

A few of these institutions receiving small gifts from individuals or churches were not applicants for regular grants.

Changes in Institutions

Forty-one institutions are listed among the colleges and universities of Congregational affiliation. Among these is Kingfisher College. There has been little hope among officers of the Foundation that Kingfisher would be revived. Yet, during the biennium, questions have arisen as to the possibility of re-opening on a new basis with Antioch College as a model. Fargo College, closed since 1922, recently elected a president after the Alumni had collected a fund of $50,000 with which to make a fresh start. Colleges that have installed new presidents during the biennium are:

Fargo—A. R. Bergeson, A.B.; Knox—Albert Britt, Litt.D.; Olivet—A. E. Vestling, Ph.D.; Rollins—Hamilton Holt, Litt.D.; Wheaton (Illinois)—J. Oliver Buswell, Jr., A.M.; Wheaton (Massachusetts)—John Edgar Park, D.D.; Yankton—George W. Nash, LL.D.

Atlanta Theological Seminary is now under the guidance of Lewis H. Keller, D.D.; Fisk University has as its new president Thomas E. Jones, Ph.D., and Howard University has installed Mordecai W. Johnson, D.D., as successor to Dr. Durkee. In the election of Dr. Johnson, Howard University for the first time comes under the leadership of a colored president.

In addition to personnel, there have come marked changes in a few of the affiliated institutions. Pomona College becomes the Claremont Colleges, a woman's college to be added in the fall of 1927. Later on other colleges will be added until the beautiful and spacious Pomona campus shall contain a number of colleges grouped together on the Oxford plan. Fairmont College expands into a municipal university through favorable vote of the Wichita electorate. Harvard Divinity School and Andover Theological Seminary, recently merged, have been dissolved by court action. The Divinity School continues as the Theological School in Harvard University, but it is not made plain as to just what becomes of Andover Seminary.

Successful Endowment campaigns have been completed by Carleton, Colorado, Doane, Illinois, Rollins and Whitman.

A gift of several millions has come to Chicago Theological Seminary through a bequest by the late Victor F. Lawson, and the Congregational Training School for Women has become a part of the Seminary.

Future of Fairmount

For the past two years there has been on foot a movement looking toward the development of Fairmount College into a Municipal University for the City of Wichita. This proposition was approved and endorsed by the Congregational Foundation for Education, by the Congregational Education Society, by the Congregational State Conference of Kansas, and by the Wichita Association.

At a special election held in Wichita, April 24, 1926, the City voted by a very large majority to take over Fairmount College as a Municipal University and to give it tax support. The final transfer of the properties to the City was set for June 2.

Fairmount College has been, since its founding, the smaller of two Congregational colleges in Kansas, the other one being Washburn College at Topeka. Despite the fact that the Congregational churches of Kansas have not been numerous or very strong, these two colleges have grown rapidly, especially in regard to the number of students which came to them for education.

This development in educational opportunity has been so rapid that the financial program of the College could keep up with the student development only with very great difficulty. This problem of adequate support is now in a way of splendid solution through the City of Wichita adopting Fairmount as a Municipal College and giving to it support in keeping with the educational needs of the City and surrounding territory.

The President of Fairmount, Dr. John D. Finlayson, has been elected as President of the Municipal University and it is fully anticipated that the faculty and the spirit of Fairmount together with every other fine asset which has been developed or accumulated, will be carried over into the new enterprise.

Fargo to Be Reopened In 1927

At an enthusiastic alumni meeting on June 5, 1926, the election of Attorney A. R. Bergesen, former Assistant State's Attorney of Cass County, as President of Fargo College, North Dakota, was announced.

Mr. Bergensen holds the degree of A.B. and LL.B. from Northwestern University. While attending college, he did social settlement work in Chicago and for two summers acted as Chautauqua superintendent. He has practiced in Fargo for ten years and is the head of the law firm of Bergesen, Dickson & Haakenstad. He is also a member of the Executive Committee of the Congregational Conference of North Dakota.

A unique feature of the situation is the fact that he turns back to the college his salary of $5,000 paid him by the alumni. He is therefore giving his time free of charge to the college his income coming from other sources.

Fargo College alumni and friends have taken a new lease on life. It is hoped that the college may be opened in the fall of 1927.

Experiment at Rollins

Rollins College under the presidency of Dr. Hamilton, is to become a truly modern institution where educational experiments will be freely undertaken. The old time lecture—recitation plan has been abandoned and in its place the two-hour study-conference period has been instituted. The school day is divided into four parts; two two-hour periods in the forenoon and two two-hour periods in the afternoon. Pure college work is devoted to the first three of these periods, the fourth being given over to recreation and play. Thus, the number of class periods possible for the individual student is strikingly reduced and the place given to health education and recreation is correspondingly enlarged. The new method will greatly increase the teaching force and signally reduce the sizes of classes—both results devoutly to be wished if the College budget will permit.

The Apportionment

Small contributions that have been life-savers to the institutions have come through the annual apportionment. As the years have gone on amounts appropriated have shrunk from 11 per cent to 7 per cent, to 5 per cent and finally to 2 per cent, and there are some who are ready to suggest that even this small allowance be cut off. But the members of the Foundation Board earnestly appeal to the National Council to provide a larger rather than a lesser

amount to the support of our missionary work with the affiliated institutions.

It is anticipated that in 1927 the Foundation will receive from the apportionment a total of $70,000 and projects have been distributed to the State as follows.

American International	$1,200
Atlanta Seminary	2,000
Bangor Seminary	3,000
Billings Polytechnic	1,200
Congregational Training School	2,000
Doane College	4,000
Fargo College	4,000
Northland College	4,000
Olivet College	4,000
Pacific School of Religion	2,000
Pacific University	4,000
Piedmont College	4,000
Redfield College	1,200
Rollins College	4,000
Schauffler Training School	4,000
Tabor College	2,000
Thorsby Institute	1,200
Union Theological College	3,600
Ward Academy	1,200
Iberia Academy	1,200
Kidder Institute	1,200
Yankton College	4,000
Office expense and Field Work	4,400
Missionary Assessments	6,600

Because of questions that have arisen concerning certain affiliated schools, Foundation committees have been appointed to investigate a half dozen of them, with a view of determining anew just what relations these shall bear to the Foundation and to the Church. It has already been agreed that the Congregational Training School for Women shall be withdrawn from the apportionment list because of its relations to the Chicago Theological Seminary and that money apportioned to it shall be pro-rated to other interests that the Foundation has fostered.

Surely the Church will not ruthlessly discontinue the help that has been given all along to its struggling institutions, but will continue this while the work of securing an independent fund is maturing.

Our Pilgrim Debt

We all know that even before the Pilgrims landed at Plymouth Rock they agreed to tax the head of every family and with the money so raised to hire a teacher for all their children. Thus was founded the first public school, supported by public taxation in the history of the world. Then came the little red schoolhouse of blessed memory, Harvard College, Yale College, Dartmouth, Williams, Amherst, Bowdoin, Oberlin, Beloit, Grinnell, Fargo, Carleton, Yankton,

Colorado, Whitman, Pomona, Washburn, Mount Holyoke, Wellesley, Rockford and scores of other colleges, as well as theological seminaries and academies, all founded by the Pilgrims or their descendants, and dedicated to their ideas of public education of religious freedom and of political liberty.

We have all profited from these institutions. They have been the color bearers in the long battle for Truth and Human Liberty. They will continue to be for endless centuries. No one would be so selfish or so short-sighted as to deny his debt, to these institutions. How shall we recognize this debt—or better still, how shall we attempt to pay it?

Fortunately, many of these institutions are now well endowed, with loyal friends looking after their new needs as they arise. But there is a little group of Congregational Colleges and Academies which are yet in their swaddling clothes. These struggling institutions are today where Harvard and Yale were one hundred and fifty years ago. They are doing pioneer work. They are reaching the boys and girls from the farm and village the sons and daughters of immigrants. They are Americanizing Americans. They are cultivating the grass roots of tomorrow's Democracy. They are struggling with poor buildings, poor equipment, limited and under-paid faculties, with over-crowded classes and little or no endowment. They are rendering a service that is many times greater than their size indicates. They are building men and women who by their leadership will determine the character of our country in the years to come.

Why not pay a little of our debt to the Pilgrims by helping these struggling institutions to do their work better? Who knows which one of these colleges will be the Yale or Harvard of its locality one hundred years from now?

If we are going to play square with Yesterday we must play square with Tomorrow. We are the recipients of Yesterday's gifts. What are we giving to Tomorrow? There is still pioneer work to be done, colleges to be supported and endowed, schools to be equipped and teachers to be paid. We know that we can never pay our educational debt to the Pilgrims, but we can find real happiness in trying to pay it.

THE CONGREGATIONAL FOUNDATION FOR EDUCATION

Summary of Treasurer's Report July 1, 1925 to June 30, 1926

RECEIPTS:		
Cash on Hand June 30, 1925		$ 1,886.42
Endowment Gift		20,000.00
Receipts from all other sources		59,318.23
		$81,204.65
DISBURSEMENTS:		
Institutions:		
Atlanta Theological Seminary	$1,999.92	
Bangor Theological Seminary	2,907.39	
Berea College	47.50	
Billings Polytechnic Institute	839.50	
Congregational Training School for Women	1,881.33	
Doane College	2,500.00	
Drury College—Balance on old grant	6,680.00	
Fairmount College	2,134.49	
Fargo College	25.00	
Northland College	1,599.23	
Olivet College	2,500.00	
Pacific School of Religion	25.00	
Pacific University — Balance on old grant	4,500.00	
Piedmont College	1,721.00	
Redfield College	1,000.00	
Rollins College	2,000.00	
Schauffler Missionary Training School	3,181.23	
Straight College	50.00	
Tabor and Grinnell	1,615.83	
Thorsby Institute	574.53	
Union Theological College	1,900.00	
Ward Academy	387.81	
Yankton College	2,550.00	
		$42,619.76
President's Salary		1,250.00
Secretary and Stenographic Help		1,433.65
Rent, Heat and Light		875.65
Supplies, Express, Postage, etc.		261.07
Advertising		277.20
Printing		259.50
Telegraph and Telephone		121.24
Traveling Expenses of Trustees		15.14
Traveling Expenses of President		147.97
Collection Expense		21.83
Treasurer Service—Central Trust Company of Illinois		515.78
Refund to Maine		9.75
American Missionary		581.50
Commission on Missions		4,609.14
Women's Federation		243.75
Council of Church Boards		9.00
National Council Expenses		68.51
Annuity Investment		20,000.00
Annuity Interest		200.00
		$73,520.44
Balance, June 30, 1926		7,684.21
		$81,204.65

SUMMARY OF DISBURSEMENTS TO COLLEGES AND SCHOOLS 1922-1927

	Jan. 1 June 30, 1922	July 1, 1922 June 30, 1923	July 1, 1923 June 30, 1924	July 1, 1924 June 30, 1925	July 1, 1925 July 15, 1926	July 1, 1926 Mar. 1, 1927	Total
COLLEGES							
American-International	.....	.....	$ 150.00	$ 850.00	.....	.....	$ 1,000.00
Armour Institute	.....	$ 80.00	.....	.....	.....	.....	80.00
Berea	.....	.....	.....	.....	$ 47.50	$ 50.00	97.50
Carleton	.....	.....	.....	10.00	.....	.....	10.00
Doane	.....	4,000.00	600.00	2,900.00	2,500.00	2,750.00	12,750.00
Drury	.....	4,167.83	881.60	2,900.00	6,680.00	.....	14,629.43
Fairmount	$ 833.34	2,112.98	429.66	1,700.00	2,134.49	.....	7,210.47
Fargo	5,000.00	5,000.00	.....	25.00	25.00	2,050.00	12,100.00
Grinnell (See Tabor)	.....	.....	.....	.....	.....	.....	.....
Kingfisher	729.17	78.72	.....	.....	.....	.....	807.89
Northland	520.83	1,250.00	392.61	2,008.16	1,599.23	1,750.00	7,520.83
Olivet	.....	4,000.00	600.00	2,900.00	2,500.00	2,750.00	12,750.00
Pacific University	100.00	4,000.00	600.00	2,900.00	4,500.00	2,750.00	14,850.00
Pamona	.....	.....	.....	.....	.....	144.00	144.00
Piedmont	284.03	4,000.00	19.65	2,103.67	1,721.00	2,750.00	10,878.35
Redfield	500.00	1,200.00	180.00	1,020.00	1,000.00	1,075.00	4,975.00
Rollins	.....	1,800.00	300.00	1,700.00	2,000.00	1,750.00	7,550.00
Tabor (and Grinnell)	788.35	2,337.94	431.93	1,112.31	1,615.83	474.70	6,761.00
Wheaton (Ill.)	23.00	80.00	.....	.....	.....	.....	103.00
Yankton	.....	4,000.00	800.00	3,100.00	2,550.00	2,250.00	12,700.00
THEOLOGICAL SCHOOLS							
Atlanta	833.33	2,111.25	300.00	1,900.00	1,999.92	1,750.00	9,094.50
Bangor	943.43	6,166.45	295.53	1,736.03	2,907.39	2,496.38	14,545.21
Chicago	.....	102.63	.....	.....	.....	.....	102.63
Pacific	1,995.38	.....	.....	.....	25.00	10.00	2,030.38
Union College	1,468.75	3,575.00	390.00	3,210.00	1,900.00	2,450.00	12,993.75
TRAINING SCHOOLS							
Congregational	843.97	1,750.00	2,102.37	1,575.87	1,881.35	1,740.43	9,893.97
Schauffler	1,661.82	3,500.00	3,800.00	3,000.00	3,181.23	3,314.78	18,457.83
JUNIOR COLLEGES AND ACADEMIES							
Billings Polytechnic Institute	570.33	1,000.00	147.51	847.48	839.50	574.70	3,979.72
Country Life Academy	.....	.....	.....	60.00	.....	75.00	135.00
Franklin Academy	1,708.33	.....	.....	.....	.....	.....	1,708.33
Iberia Academy	.....	.....	90.00	510.00	.....	37.42	637.42
Kidder Institute	.....	1,200.00	90.00	510.00	.....	37.43	1,837.43
Pillsbury Academy	.....	4,000.00	6,000.00	.....	.....	.....	10,000.00
Thorsby Institute	107.19	245.74	466.90	381.85	574.53	1,071.23	2,847.44
Ward Academy	219.18	500.00	75.00	425.00	387.81	1,200.00	2,806.99
SCHOOLS FOR COLORED STUDENTS							
Fisk University	.....	.....	.....	10.00	.....	.....	10.00
Howard University	.....	10.00	.....	.....	.....	.....	10.00
Straight College	.....	.....	.....	50.00	50.00	.....	100.00
Total	$19,130.43	$62,268.54	$19,342.76	$39,445.37	$42,619.76	$35,301.27	$218,108.13

PROGRAM

GENERAL THEME: The Pilgrim Spirit in the Awakening World

WEDNESDAY, MAY 25

2.00 P. M. Organization.
The Secretary's Address:
Rev. Charles Emerson Burton, D. D.
Report of the Executive Committee.

Evening Session

8.00 P. M. Devotions: Rev. Joel Harper, D.D., Spokane, Wash.
Address of Welcome: Rev. Frank G. Smith, D.D.
Address of the Moderator: Mr. Frank J. Harwood.
Address of Associate Moderator: Rev. Dan Freeman Bradley, D.D.

THURSDAY, MAY 26

Morning Session

9.00 A. M. National Council business.

9.30 A. M. Report of the Commission on Missions, including report of Reorganization Committee.
"Some Imperative Demands of Our New Day": Rev. Charles C. Merrill, D.D.
"The Really Big Business of the Hour": Rev. William S. Beard.

12.00 M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.

12.30 P. M. Adjournment (Daily).

Afternoon Session

Inter-racial Relations

2.00 P. M. Report of Commission on Inter-racial Relations.
"Where East Meets West": Secretary John P. Erdman, Honolulu.
"Inter-racial Relations and Foreign Missions": Rev. Ray Phillips, South Africa.

3.30 P. M. Open Forum of American Missionary Association.
1. Our Mexican Border—led by Secretary George L. Cady, D.D.
2. The Challenge of Racial Adjustments Today—led by Dr. George E. Haynes.
3. American and Oriental Problems—led by Secretary George W. Hinman, D.D.
4. Messages from Porto Rico: Dr. James Watson, Supt. Ryder Memorial Hospital; Rev. Charles I. Mohler, Supt. of Congregational Churches.

Music (throughout) Indian Chorus from Santee Normal Training School, Santee, Nebraska.

Evening Session

8.00 P. M. Devotions: Rev. Fred A. MacDonald, Worcester, Mass.
"The Christian Church and the Future of the Negro": President Mordecai Johnson, Washington, D. C.
The Bonds of World Brotherhood: Rev. Harry P. Dewey, D.D., Minneapolis, Minn.

FRIDAY, MAY 27

Morning Session

9.00 A. M. National Council Business.
9.30 A. M. Report of the Commission on Evangelism: Rev. George W. C. Hill, D. D., New Britain, Conn.
"A Religion of Power": Rev. Edward W. Cross, D.D.
10.15 A. M. A Study of the Status of the Churches: Mr. Roger W. Babson.
11.00 A. M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.
11.30 A. M. Reunions and Luncheons, Seminaries, Colleges, etc.

Afternoon Session

Social Relations

2.30 P. M. Report of the Commission on Social Relations: Mr. John Calder, Lexington, Mass.
"Translating Our Social Ideals into Community Life": Prof. Jerome Davis, New Haven, Conn.
Discussion. Opened by Prof. Arthur E. Holt.
4.00 P. M. Outing.

Evening Session

8.00 P. M. Devotions: Rev. Albert D. Stauffacher, Claremont, Cal.
"The Outlook for Social Progress": Dr. John A. Lapp, Chicago, Ill.
"Law Enforcement": Rev. Clement G. Clarke, D.D., Portland, Ore.

SATURDAY, MAY 28

Morning Session

9.00 A. M. Business of the National Council.
9.30 A. M. Business Meetings of the Home Boards.
12.00 M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.

Afternoon Session

2.00 P. M. **Simultaneous Gatherings.**
I. Ministers' Convocation, in charge of the Commission on Evangelism.
II. Men's Conference, in charge of the Commission on Men's Work.
III. Women's Rally, in charge of the Woman's Work Committee.

6.00 P. M. Council Dinners with Post-prandial programs.
I. Women—Ballroom of Blackstone Hotel.
II. Men, both clergy and laymen—Brandeis Restaurant.

SUNDAY, MAY 29

10.30 A. M. Church Services, Congregational Ministers filling the pulpits of the City.

Afternoon Session

3.00 P. M. Devotions.
Council Sermon: Rev. Albert W. Palmer, D.D., Chicago, Illinois.
Communion Service: Rev. Philip Allen Swartz, Honolulu, Ref. Dwight J. Bradley, Webster Groves, Mo.

Evening Session

8.00 P. M. I. Congregational Church.
Devotions: Rev. Warren W. Pickett, Forest Hills, N. Y.
Address: Dr. Ozora S. Davis, Chicago, Ill.
Address: Dr. O. W. S. McCall, Berkeley, Cal.
II. Presbyterian Church.
Devotions: Rev. P. A. Sharpe, Vermilion, S. D.
Address: Dr. H. F. Swartz, Berkeley, Cal.
Address: Dr. A. A. Stockdale, Toledo, Ohio.

MONDAY, MAY 30 (Memorial Day)

Morning Session

9.00 A. M. Sectional Meetings.

Inter-church Relations

11.00 A. M. Report of Commission on Inter-church Relations: Rev. Frank Sanders, D.D., New York.
Address: Rev. F. W. Perkins, D.D., Washington, D. C.
Introduction of Fraternal Delegates.

12.00 M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.

Afternoon Session

2.00 P. M. "Reciprocal Exchanges": Secretary Frank Lincoln Moore, D.D., Denver, Colo.
Church Union on the Foreign Field: Rev. John J. Banninga, D.D., Pasumalai, India.

National Interests

3.00 P. M. Report of the Commission on Law Enforcement: Rev. M. S. Poulson, East Orange, N. J.

3.30 P. M. Church Extension Boards at Work.
"Twentieth Century Pioneering": Secretary Ernest M. Halliday, D.D.

"Negro Work in the North": Director Harold M. Kingsley.

"Our German Churches": Rev. Gustav B. Baumann, Dubuque, Ia.

"The Church Building Society": Superintendent George F. Kenngott, D.D., Los Angeles, Cal.

"College Students in Summer Service": Mr. Kendrick Grobel, Yankton College.

"Needs of the Hour in Town and Country": Director Malcolm Dana, D.D.

Evening Session

8.00 P. M. Devotions: Rev. W. E. Dudley, D.D., Minneapolis, Minn.

Address: Mr. Carl Vrooman, Bloomington, Illinois.

Address: Mayor Bertha K. Landes, Seattle, Wash.

Address: Mr. W. R. Hopkins, City Manager, Cleveland, Ohio.

TUESDAY, MAY 31

Morning Session

International Relations

9.00 A. M. Annual Business Meeting of the American Board. Business.

"The Financial Situation and Outlook": Secretary D. Brewer Eddy, D.D.

"The Consolidation of the Foreign Boards"—personal impressions: Mrs. Lucius O. Lee, Secretary; Miss Carolyn D. Smiley, Secretary.

Addresses by Missionaries: Rev. A. C. Wright of Mexico; Miss Hazel K. Hotson of Turkey; Dr. Robert A. Hume of India.

"Keeping Up With the News": Secretary Enoch F. Bell.

12.00 M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.

Afternoon Session

2.00 P. M. Report of the Commission on International Relations.

The Mexican Situation: Discussion opened by Rev. F. Ernest Johnson, New York.

"Church Women and World Peace": Mrs. Jeannette W. Emrich, New York.

3.00 P. M. Address: Rev. Timothy T. Lew of China.

Address: Dr. F. F. Goodsell of Turkey.

Evening Session

8.00 P. M. Devotions: Rev. Glen Lindley, Mitchell, S.D.

"The Foreign Policy of the Congregational Churches": President R. H. Potter, D.D., Hartford, Conn.

Address on the International Situation: Mr. Fred B. Smith, New York.

WEDNESDAY, JUNE 1

Morning Session

9.00 A. M. Business of the National Council.

Religious Education and the Ministry

9.30 A. M. Report of the Commission on Recruiting.

10.00 A. M. The Ministerial Boards.
"The Leadership of the Church": Rev. Jay T. Stocking, D.D.
"Milestones of Progress in Safeguarding the Ministry": Rev. Charles S. Mills, D.D.
"An Imperative Claim": Rev. Harry R. Miles.

11.00 A. M. Biennial Report of the Foundation for Education: Dr. L. O. Baird.
"The College and the Church": Dr. D. J. Cowling, Northfield, Minn.

12.00 M. Devotions: Rev. Oscar E. Maurer, D.D., Chaplain.

Afternoon Session

2.00 P. M. Platform Meeting of the Education Boards:
"Religious Education in the Life of the Church": Rev. W. Ernest Collins, D.D., Topeka, Kansas.
"The Place of the University Pastor in the Program of Religious Education": Rev. Ray A. Eusden, Newton, Mass.
"Religious Education in the Home": Mrs. Ozora S. Davis, Chicago.
"Service to the Churches Through Publications": Prof. Luther A. Weigle, New Haven, Conn.
"Some Pressing Needs of the Educational Program": Dr. H. W. Gates.

4.00 P. M. "Extending the Home Department": Rev. Henry W. Jamison, D.D., Newell, S. D.

4.30 P. M. Business and Adjourned Meeting of Societies.

Evening Session

8.00 P. M. Devotions: Rev. Oliver M. Adams, Central Park Church, Omaha, Neb.
"The Relation of the Church and State in Education": Prof. Luther A. Weigle, D.D.
"Higher Education on the Foreign Field": Secretary James L. Barton, D.D.
Adjournment.

RETIRING MODERATOR'S ADDRESS

Mr. Frank J. Harwood

Before giving my last words as Moderator of the National Council of Congregational Churches, I want to take this opportunity of thanking you good people for the many kindnesses and courtesies you have extended to me as your Moderator, not only in the Washington Council, but also as I have had the great pleasure of meeting you in your churches and conferences from the Atlantic to the Pacific. It has been a great opportunity and pleasure, especially to note the upstanding leadership of both our clergymen and layworkers.

"The Pilgrim Spirit in the Awakening World" is manifest.

As many of you know, I have given special attention to speaking to the laymen of our fellowship, and my plea has been that we laymen might wake up to see our obligation and our great opportunity in making the Church first in the work of righteousness in the world. What greater work can one do as a life work, than to help his fellow-men in the means of righteousness and right living, and what greater organization has been established for this than the Church? Where can we find a greater leader than Christ Jesus?

While I have made my main message to laymen of the Church, in giving my farewell message I want to include the preachers, for are they not the head of this great organization for righteousness?

I feel sure you will not think me presumptuous if I speak from the standpoint of the layman to the preachers. You know it is not often that the layman gets a good opportunity to preach to his preacher in public! My confidence is increased in taking this position by the fact that I have been requested on several occasions to speak on the subject, "What the Layman Expects from His Minister."

You preachers have charge of the greatest inspirational service connected with the Church, namely, the service for worship. We assemble in this service to turn our thoughts to the inner life and to receive an inspiration from the Word of God that will help us to "tune in" with the infinite. We laymen who are interested in the industrial and professional occupations find that we get an inspiration that enables us to take the teachings of Christ into our everyday work. When this is done, the result is practical, for we get a better product and, better than that, we get better men and women by applying the teachings of Christ in our occupations. Practical men are seeing this more and more clearly every year, and you clergymen can take courage in preaching the leadership of Christ, which is doing much in turning men toward him.

It was my privilege not long ago to read the little book written by Bruce Barton, entitled, *The Man Nobody Knows*, and I want to say to every member of the Council: If you have not read it, read it; and if you have read it, read it again.

Mr. Barton takes the writer's license when naming his book *The Man Nobody Knows*, for many of us have met this Man years ago and have found great joy in following his leadership. Personally, I was introduced to him some years ago by Thomas Hughes, in his *Manliness of Christ*. It was the first word picture of the Christ that I had ever seen that appealed to me, and now another author has drawn that word picture in stronger and brighter lights.

And what do we see? A *manly man*—an upstanding, red-blooded man of great personal strength and of a wonderfully commanding presence.

As one admires the born leader, one is bound to ask: Why did all the great artists of the past paint Christ as a figure weak in his personal appearance? Was it because of the Prophets—"A man of sorrow and acquainted with grief"? He was that. He *is* that. But is it not true that the strong, manly man of great character enters more deeply into our sorrows and griefs and gives us greater sympathy than the weak man?

As I thought of and felt the inspiration that came to me through this helpful word picture of the Christ, I said I would that God might raise up an artist who would picture Christ on canvas as Mr. Barton has in print. Such a picture would draw strong men and women, and young men and maidens, and children, also, for do they not all seek just this kind of man for their leader?

It is this that we want to press home—that as ministers and laymen in the Church, we have an opportunity of putting a manly man before those with whom we associate, and it is our obligation to the Church to do so.

I have said to you laymen repeatedly that the Church stands *first* as an organization to help men to right living, and when I say this I have been careful to call attention to the fact that I am not unmindful of the great work that is being done by the fraternal organizations. I honor them and all organizations that bring men and women into closer fellowship and helpfulness.

But when we remember that the Church is the living body of Jesus Christ on earth, we get a sense of our opportunity and our obligation to make it what it should be. You will remember that when he was called from the flesh, he committed unto his disciples the commission of carrying on his great mission on earth; and if we read that wonderful prayer in John 17, we see how he prayed that they might be one with the Father as he and the Father were one, and then he brought us into this great relationship, when he prayed, "I pray not for these only but for all who shall believe on me through them."

What a relationship this is and with what confidence we can take hold of the work when we remember that we have such a leader!

It has been said that the layman is the backbone of the Church. If this is true, how necessary it is that the backbone shall be one that can be depended upon at all times and in all places! We might have the best head of our Church organization that can be thought of, but if it is supported by a weak backbone, we cannot have a strong organization, and if our organization is weak, we cannot look for efficient work.

Every business man enjoys big business. Here is a great opportunity. Not all can preach or teach, but there is a place in the Church for everyone who is willing to work.

Here in this local organization we get our first inspiration for "carrying on." Then, as we follow this organization further, we find it organized for district work, which is our closest fellowship outside of the local church; then the state organization, which is being organized more and more for efficiency in the way of superintendents and annual conferences; and this again leads us into the national organization, where we find our great missionary societies, the home boards being equipped to reach the most remote corners of our homeland and the foreign boards being merged into one board that reaches out to encircle the globe.

When we combine all these departments of Christ's Church, what a magnificent organization it is for doing efficient work, if

the backbone of the Church (the laymen) come up to and meet their great obligations and opportunities.

It will put us on the front line not only in industry but also in all our social work. It will put us on the front line in the attack for law enforcement in these days when the Eighteenth Amendment is being broken as it is. We church people need to wake up, for our constitutional government is being attacked. Nullification means annihilation. It will put us on the front line in the outlawry of war. We need to be more alive on these great subjects. What a spectacle we followers of Christ make in going out to kill our fellowmen! How necessary it is that we make international laws that will make it a crime to go to war. It will put us in the front line in sending the message of Christ into the remote corners of our homeland and across the seas until we encircle the world, which we are doing through our great missionary societies and which we are compelled to do as good soldiers in this warfare, if we carry out the command of the Master when he said, "Go and preach the Gospel to all nations."

How can we best maintain ourselves on this firing line—both preacher and layman?

The answer to that question that comes to me is to get a clear vision of the Master's leadership and his great mission on earth, which was to reveal the love of God to man and to know that this mission has been transferred to us as a part of the Church of Christ on earth. With this vision and the strong love of our fellowmen, we shall find great joy in making his Church first in our planning and working.

We want to be sure that we are armed with the greatest weapon that God has given us, and that is prayer. And am I assuming when I say that I have sometimes thought, as I have attended the conventions and conferences and have talked with our ministers, that we were in danger of not using this weapon as we should? In asking for the things that we need as we have been told to do. The good soldier when hard pressed uses the best equipment and ammunition he has, and have we anything better than going direct to the Father for help at such times?

What I plead for is that this organization that we call the Church of Christ be considered as his living body and that we, as his representatives, amplify this truth to all the world.

We laymen and preachers can be a great factor in giving him his rights in the hearts of men. Surely it will be a great joy to us to do this when we consider the happiness it will bring to men to know him as Leader, Brother, and Friend.

What we need most of all is what Dr. Harry Emerson Fosdick urged us to do in the Springfield Council, and that is "*to take Jesus Christ in earnest.*"

COUNCIL SERMON

The New Christian Epic

Rev. Albert W. Palmer, Oak Park, Ill.

For the earnest expectation of the creation waiteth for the revealing of the sons of God.—Romans 8:19.

Religion is rooted in cosmic emotion, and every age must have its epic of creation, its authentic, thrilling explanation of the meaning of life and of the origin and destiny of man. When the universe is conceived of as a blind, unconscious mechanism, "a tale told by an idiot, full of sound and fury, signifying nothing," when it has no "earnest expectation" and waits for no "revealing of the sons of God," then religion will go out in utter darkness.

There have been at least three great epics of creation. One of them is dead, the other dying, and the third is hardly born. The first of these is the old mythology of Greece and Rome, of Ireland, Scandinavia, Egypt, Babylon, and India. For modern-minded men and women it is absolutely dead. It was a religion of nature worship, myths, and fairies, of Proteus rising from the sea and Triton with his horn. T. R. Glover in his stimulating book, *The Jesus of History*, brings out very clearly the place of strategic advantage which this old mythology occupied in 50 A.D. It was old—it had the prestige of forty centuries in Egypt. It was reinforced by the grandeur of a great artistic and architectural tradition. It had splendor of ritual and knew how to appeal to the emotions of men. Miracles were a part of its stock in trade. It had almost infinite adaptability. It could open its doors and receive into its ample and hospitable fold any religion that came along.

Yet, as Glover points out, this old mythology broke down because of what he calls four cardinal weaknesses: (1) It stood for "the unexamined life"—it had no deep sense of truth. (2) It divorced, or, perhaps better, failed ever really to associate, morals and religion. (3) It promoted and lived upon fear and superstition. (4) It could not conquer the fear of death. And so, when Christianity arose, the old mythology fell before the clear and aggressive message of the new religion.

As Padraic Colum, the Irish poet, has said: "Christianity conquered paganism all along the line because it had a nobler and more satisfying mythology"—using the word mythology in its higher sense of an explanation of creation. Thus arose what Santayana calls the "Christian epic" which secured a general acceptance wherever Christian culture penetrated and became the orthodox world-view up to our own day.

The Christian epic taught that there was one great and all-powerful God living in the sky who made the earth and all its contents in a period of six noble creative days, setting the sun and moon and stars in a solid firmament above to light it, and creating man to have dominion over it. All this happened in 4004 B.C. But Adam sinned by eating the forbidden fruit of the tree of the knowledge of good and evil and brought upon himself, and upon all of us as his descendants, a heritage of trouble and the curse of divine wrath.

God made several attempts to save men. He tried a new start with Noah as head of a selected family, and again with Abraham as progenitor of a chosen people. He gave the law through Moses, but humanity could not keep the law. He sent the Prophets,

but men refused to listen. At last, he sent the Messiah, his own Son, the second member of the Trinity, who died on the Cross as a sacrifice to propitiate the wrath of God, paid the debt of Adam's and all other sin, and saved the race—or at least such portions of it as avail themselves of his salvation by orthodox belief and participation in the sacraments.

Now ensues a period of probation presided over by an infallible Church, or, in the Protestant version, by an infallible Bible, during which men have the chance to accept Christ and escape from the wrath to come. But ultimately, and probably soon, comes the judgment day, either preceding or following a millennium of a thousand years. Then, with the books balanced and the world's affairs tidily wound up and ended, there remains an endless hell for the damned and eternal heaven for the saved.

It was a very compact and convenient scheme of things—while it lasted. It had the merit of being vividly pictorial and dramatic. It could be expressed in charts and depicted in tableaux. It inspired countless sermons and tinged with glory the literature of the ages. It is interesting to note that Ralph Adams Cram, the architect of the new Princeton Chapel, has provided these four windows to depict the four Christian epics: *King Arthur*, the *Divine Comedy*, *Paradise Lost*, and *Pilgrim's Progress*. All are literary expressions of this great medieval Christian view of the nature of the universe and of man.

But this noble Christian epic, compact and comprehensible as it was, is passing away—and that is part of the spiritual travail of our age!

Science has revealed to us an utterly different universe. It is vastly larger—for now we know that it is seventy-six light-years to the polestar, which, like all the other stars, is another sun like our own, only larger and possibly the center of another system of planets now totally invisible to us. The dim and far-off nebulæ are 100,000 light-years away. This new universe is vastly older, as well as larger, for life on our planet goes back at least 25,000,000 years, and thus 4004 B.C. was only yesterday. This world of ours, moreover, bears evidence of the long evolutionary process up through which it has emerged, and that process is still going on—the laws and mechanism of that process are clearly evident about us. The earth no longer occupies the center of the stage, but seems to be a second-class planet following a second-class sun somewhere out in the suburbs of the universe! And yet throughout this universe there seems to be a unity of substance, as the spectroscope reveals, and a marvelous unity and correlation of forces. It appears to be a vast machine moving according to laws reducible to mathematical formulæ. To fit the old Christian epic into such a universe is like trying to fit the engine of Fulton's *Clermont* into the *Leviathan*.

And not only science has changed. A new ethics has arisen which rebels against the conception of an eternal punishment grinding on through all eternity, ceaselessly torturing human souls to no purpose, accomplishing nothing. Punishment which is other than reformatory and remedial now stands clearly revealed as intolerable and incompatible with the modern social conscience. Nor is this all. Comparative religion has revealed much that is noble and much that is common in the great ethnic faiths, and a certain unity of all religions, beneath all theological and ecclesiastical distinctions, stands clearly revealed. All this runs squarely against the basic assumptions of the old Christian epic. Our age, moreover, has come to a new-born capacity for self-criticism, quite unknown before, so that many things which hitherto passed unquestioned as a part of, or at least not incongruous with, what was called Christianity are now either repudiated or sharply challenged. An acquisitive society and

a militarized nation are no longer assumed to be Christian because of their traditional theology or prevailing ritual.

The old Christian epic, therefore, is passing away. In many quarters it has completely gone. What then? A new one! A new and more glorious Christian epic is already here—greater, nobler, truer than the last, even as that one was, in its day, nobler and truer than the mythology of Greece and Rome.

Let me sketch for you in rapid strokes something of its beauty and its power.

First of all, it accepts the universe revealed by modern science —ancient, vast, evolving, pervaded by a mighty Energy moving according to universal law. So vast and glorious a universe is not an anarchy or blind confusion, but a growing harmony which summons our reason and intelligence to understand it and to think its mighty thoughts with our groping human minds. Wherever truth is to be found, it is surely here in the plain facts of nature. This modern universe, so much grander than the little top universe of Hebrew or Ptolemaic thought, is to be accepted, therefore, not grudgingly or of necessity, but gladly and reverently, as affording the basis of a nobler religious interpretation than humanity has ever known before. All the assured facts which science can discover are the materials out of which we modern men must construct the only cosmic epic which can speak with authority to our own day and generation.

Only we must be sure we have all the facts! Too often the impression is given that these facts are largely in the realm of astronomy, chemistry, physics, and biology. A recent book by eighteen professors from one of our leading universities is entitled, *The Nature of the Universe and of Man.* It is a large contract to write a book to measure up to such a title. And what do we find? Out of 540 pages, 349 are given to the story of evolution up to man, 158 on the mechanics of the human body, and thirty-three on the evolution and mechanism of the mind. Not one word about human institutions, not a hint of the family and the love of a man for his mate and his children, nothing of patriotism, architecture, music, the quest of truth, the heroes of exploration, medicine, or invention! Nothing of philosophy or the drama of worship or morals or the hope of immortality! Socrates, Shakespeare, Confucius, Buddha, Christ—not even hinted at! True, the preface limits the field of the book to the physical and biological realms and speaks of the desirability of a supplementary volume on the social sciences. But why was not this indicated in the title? Is it possible that the fact that such a title could pass unchallenged indicates an incompleteness in our thinking, a tendency to regard physical and biological facts as the most important elements in the nature of the universe and of man?

We used to say concerning the stolid victim of oppression, leaning vacantly upon his hoe:

> Slave to the wheel of labor
> What to him are Plato and the swing of Pleiades?
> What the long reaches of the peaks of song,
> The reddening of the rose, the rift of dawn?

But must we not say the same thing concerning the plausible but short-sighted proponent of a philosophy which places mere mechanism above the intelligence by which alone it can be contrived and understood?

To build a truly comprehensive epic of the universe we must, therefore, include and glorify the spiritual as well as the physical realities. We live in a universe which has produced not only chem-

ical compounds and biological species but which comes to its finest flower in

a sense of love and duty
And a face turned from the clod.

The hopes and dreams and aspirations of the human soul, its capacity for knowledge, memory, and moral idealism, its haunting hunger for immortality—these, too, are facts to be included in any adequate interpretation of the cosmos.

Through this larger and completer universe the new Christian epic comes to God, not as a great Mechanic who made it and sits outside watching the wheels go round, only occasionally breaking in by a miracle to stop a wheel or clean a pivot, but as the very Soul of the universe—its inner, guiding Wisdom and the spiritual Power. Its laws are his laws, its miracles his miracles, and his presence is all about us.

I asked of earth and sky and sea,
Saying: O wondrous trinity,
Deign to make answer unto me
And tell me truly what ye be!
And they answered: The robe about his form are we,
That wounded and sore humanity
May touch its hem and healed be!

God is not to be sought in some far-off land, nor proved by some miracle in the long ago; he is here, "closer than breathing, nearer than hands or feet," and his miracles are all about us. Every common bush is aflame with God, and the budding life of every little child is a contemporary miracle.

But is such a God *personal?* Not anthropomorphic, perhaps, but personal surely! How indeed can he be less? Would a subpersonal God be adequate for a universe which has flowered out in personality? Of course, we must beware of limiting God's personality to our little pint cup of human experience. But, however greater than ours, God's personality can hardly be less in its richness, beauty, and significance.

May I use an illustration? Some years ago, a friend and I climbed Mt. St. Helena, accompanied by a collie dog. The dog enjoyed the climb in the fresh morning air just as we did, and arrived at the summit tired and thirsty. He eyed us expectantly as we drank water from our canteen. When I made a saucer from the crown of my hat and poured him a drink, he accepted it with touching gratitude. Then he waited. Spreading a map and orienting it with a compass, we picked out the peaks of Shasta and Mt. Lassen far across the valley. But the dog only sniffed the map and compass and went off on business of his own, quite disgusted with our incomprehensible human activities. What had happened? We had emerged from the animal into the human. Even so, the divine personality can only be faintly and partially comprehended by the human. But it must be all that ours is, and then vastly more.

This suggests the place of man in the new Christian epic. He is the spiritual child of God. True, he has an inheritance from the brute, but, if he ever fell, he fell uphill, for he is also stirred by what Benjamin Kidd calls "the emotion of the ideal." He has attained to a spiritual relationship with God not unlike the relationship of the bay to the vast ocean out beyond the Golden Gate. The bay is never so foolish and conceited as to think itself the ocean. It knows how limited, shallow, discolored, and brackish its waters are. And yet it has a certain unity with the ocean—it feels the tidal impulses of the unplumbed sea. Twice in every twenty-four hours the great deep pours in. At flood tide it lifts every nook and cranny of the bay to its higher level, and twice in every

twenty-four hours at ebb tide the bay pours itself out into the sea. So through the Golden Gate of prayer and worship the tides of a divine presence move the human soul to a realization of some greater spiritual unity to which it is akin.

I think this matter of prayer and our possible relationship to God is receiving reinforcement today in the mind of the common man from his experience with radio. Many who have not prayed before are learning to pray and to believe in prayer today because of this modern invention which is an ever-present vivid parable of spiritual reality. Here is this quiet room in which we meet today. Apparently no one but ourselves is here—just ourselves alone. But I have only to lift an aerial into the sky and bring a relatively simple instrument into tune, and this room is filled with voices from the unseen! Turn the dial, and here is a sermon from Chicago, or a solo from Kansas City, or the music of a great chorus from Salt Lake City, or a great orchestra from Los Angeles. In a similar manner our lives are linked by unseen ether waves to God. He is the great central broadcasting station of the universe forever sending out messages of life and joy: "Be strong, be brave, be good, be just, be generous, be kind!" he says. "Fear not, only believe! The eternal God is thy refuge. Underneath are the everlasting arms!" And we have only to bring our lives into tune with whatsoever things are pure and beautiful and true, to find that we are no longer isolated and alone, but that our lives, too, are "hid with Christ in God!" Nor are we receiving stations only. We also may send forth our yearnings and aspirations and as we do so old texts come to us with new meaning and power—"Before they call I will answer, and while they are yet speaking I will hear."

Has Christ any place in this new Christian epic? Yes, and at the very heart and center. He reveals to us humanity's noblest possibilities. His challenge to the world to take him in earnest and try to do his deeds, rings in the consciences of men with ever-deepening authority. More and more we bring the lives of men and of communities before his judgment seat. Slavery and prostitution and the sale of alcoholic liquor have already stood there and gone away condemned. War stands there today awaiting judgment. Commercial greed, imperialism, race prejudice, the brutalities of our prison system, and the sins of industrial oppression in an acquisitive social order, stand there beside war, the arch-fiend and enemy of the human race. Never have the standards of Jesus been more clearly seen by the Church than they are today.

But Christ is more than high example and clear-eyed judge—he is for our age supremely the revealer of the character of God. As Winston Churchill somewhere says, "God has become incandescent in Jesus." I believe we are coming to a new birth of mysticism about Jesus, to a new reverence for his Cross, and to a new sense of his holiness and spiritual beauty and of the terrible significance of what happens to holiness and spiritual beauty in a wicked world. Jesus, too, is a part of the universe! It produced him and not alone the chemical equation, the dinosaur, and the cave man! And for us he is the most significant part of all. We bring our broken, sin-stained, tattered, frantic little lives into his presence and we experience a great calm and the peace of God "which passeth all understanding." We know that, whatever else God may be, he cannot be less than Jesus—not less just or kind or understanding or patient or willing to suffer with and for his children. Jesus, as Cannon Streeter says, is "the mirror of the infinite." Or, as someone else has said, "Jesus is the living picture of God." Our age will not dogmatize over the metaphysical nature of the person of Christ—we know too little of the metaphysics of our own person-

alities to do that—but we will wait in reverent adoration before the fact of Christ and acknowledge him as pre-eminently the Son of God. When the world has accepted and passed beyond the Christ of the social gospel, it will again come face to face with the greater mystery and more challenging obedience of the Christ who walked in mystic and holy unity with the Father.

Has immorality a place in this new message of religion? Surely an age which believes in the conservation of energy cannot easily consign to extinction that most exquisite and most deeply mysterious energy we know, which is the energy of the self-conscious creative mind, the human personality. Surely an age which believes in justice cannot enthrone utter disregard of justice at the heart of things—yet how often death renders an utterly unjust verdict if death ends all! Only for this modern world immortality means not an endless changeless heaven and hell, but rather "the wages of going on" and the opportunity for fulfillment of

"The high that proved too high
The heroic for earth too hard."

So the Bible also has its place in the new Christian Epic, only not as the sole authoritative Word of God but as the classic record of past religious experience, of how men heard that Word in the long ago and wrote the vision that we too might lift our eyes to behold it in our own day. The Bible, in other words, is not a phonograph record of God who spoke yesterday but is silent now, but is rather an inspiration to every age to find God anew and hear the accents of the Holy Ghost in its own history and inner impulses. There are just as many angels, just as many visions as there ever were and the Bible fails of its supreme purpose if it tells of spiritual insights in ancient Palestine and leaves us insensible to God's brooding presence in modern America.

So also the Church has its part in the Christian epic, not as a chartered corporation possessing a magic formula, but as the voluntary organization and universal fellowship of the friends of Jesus through all the ages. It is free to adapt itself to every age, to write new liturgies and creeds, to spread new sails and reef the old ones, as the favoring gales or stormy winds of human history may dictate. It is "everywhere and always the same," not in tenaciously holding to its mistakes and sins, but only in its devotion to Jesus and his message of spiritual reality.

So, also, the world is to be saved—but not by external miracle, not by blind acceptance of some judicial fiction or some mechanical scheme of salvation, but by actually achieving salvation, by mankind catching the beauty and greatness and utter inevitableness of Christ's ideal and putting it into practice. And such a salvation comes only by saviors! David Livingston in the African forest and Watts O. Pye in China, Dr. Grenfell on the Labrador Coast and Jane Addams on Halsted Street, St. Francis and John Bunyan, Abraham Lincoln and Arnold Toynbee, and all the rest of the saviors of mankind of all races, ages, and countries must do their perfect work, for not apart from human hopes and dreams and sacrifices can salvation come. Until then "the whole creation groaneth and travaileth in pain together"—"for the earnest expectation of the creation waiteth for the revealing of the sons of God!"

Being, therefore, no longer enslaved to an outgrown view of the world and no longer bound by a literal and legalistic bibliolatry, having such a free and glorious religious faith, what shall we do about it? The answer is, first of all: Proclaim it fearlessly! Epics were made to be shouted, sung, and chanted, to be whispered to children and made glorious with art. "Let the redeemed of the Lord say so!" Youth needs to hear this epic; thoughtful men and

women no longer able to combine the new science and the old theology, also need to hear it. Congregations which have listened for weary, famine-stricken weeks to Mr. Facing-both-Ways need to hear it, not apologetically or uncertainly, but in the pulpit Sunday mornings with triumphant gladness.

May it not be that, as a denomination, we have come to the Kingdom for such a time as this? No matter how true or beautiful, how harmonious with the facts of science and the truths of life, our modern faith may be, it gets nowhere except as men proclaim it with enthusiasm and joyous abandon. Religion is not dead! Crucified by dogmatists and buried in the tomb of tradition, it has arisen and appeared unto friends and lovers! It is alive again for evermore! The mission of Congregationalism is not to merge and merge and merge again, but to emerge from its self-regarding period and face the world with a great ringing message of constructive religious faith. The world is hungry for a contemporary religion which shall speak out of the authority of contemporary and verifiable truth, and not merely according to the scribes of long ago. It is a day of good tidings in religion and we must not hold our peace!

If the first call is to sing the new epic, the second call will be to deepen it. Only out of the depths can come the power to sing a fresh religious faith and courage to the world. It calls for a new birth of mysticism. If we really believe that God is here in the sunset glow and the wild bird's cry, in the quest for truth and the soul's undying fire, then we must worship with a new devotion and wait for God with a deeper rapture than we ever knew when he was far away in Judea and sought for largely second-hand upon the pages of a book. What if God is here, in all his holiness and beauty, waiting to reveal himself? What if we are trembling on the verge of a divine apocalypse? Are we ready to receive him? How shallow and superficial, how worldly and vulgar, our lives are for him to enter in! How shall we make ready our souls to receive holiness and beauty? Must we not cry with Isaiah: "Woe is me for I am undone; because I am a man of unclean lips: for mine eyes have seen the King!" If the new Christian epic really means what we say it means then it must also mean a new reverence and a new and more mystic note in worship and in daily life. We must build our churches with a new and spiritual beauty, with lines that hush the soul to worship. We must bow in adoration, not before an organ or a choir gallery or even a pulpit, but before the symbolism of an uplifted cross and a Communion table made glorious by the memory of one who blessed thereon the symbols of his body broken and his blood outpoured for the salvation of the world.

But, most of all, we must build the inner shrine and set the Cross up in the heart.

THE PILGRIM SPIRIT IN THE AWAKENING WORLD

Address by Secretary Charles Emerson Burton

The moneron is the simplest form of cell life. It consists of a single cell of protoplasm without differentiation of organism. When the moneron, stirred with enthusiasm, wants to better its position, it protrudes a part of its tiny body to an advanced position, up to which the whole is drawn This is the prototype of all progress. It is the Pilgrim spirit at work.

The Sixteenth Century Awakening

This Pilgrim spirit has been present in every great movement of the human race. Such a stirring came to England in the period which began with Queen Elizabeth and ended with Oliver Cromwell. This was a spring time of humanity, a time when life burst its bounds on every hand.

The Emergence of the Pilgrim Spirit

One phase of this awakening was the Pilgrim movement, chief among the marks of which was impatience of any restraint of the spirit. The soul of man had the right to immediate access to God. Human ecclesiastics could have no authority over the conscience. Particularly, the spirit should not be bound by forms.

This spirit drove the Pilgrims to seek the new place, the new deed, the new thought. It resulted in a New England, a new State and a new theology ever renewing itself. Martyrs' zeal and devotion marked this passion, born of spiritual experience of Jesus Christ. They suffered expatriation and confiscation of property; they pined away in vile prisons—yes, five of them were hung—for being Congregationalists! Moreover, in all their adventures they stood by one another. Without this fellowship there would have been no Pilgrim movement.

Our Spiritual Heritage

This is the spiritual blood which flows in our ecclesiastical veins. It does not bind us to their forms—far from it. Rather it pledges us to meet our world in their spirit.

As I have been scanning the religious horizon seeking to discern the objectives of prime importance, it has grown increasingly clear to me that the strengthening and broadening of the foundations of our faith is the fundamental demand of the hour. With the crumbling of foundations, superstructures fall. Today millions foresee such a collapse in religion. Millions boast of its coming and other millions fear its coming. Far and away beyond the importance of any business we may do at this meeting is that of the possible impulse we may give to movements which shall set right the mind of America on religion. Without a vital faith there can be no vigor of life and work. The perpetuation of a vital faith in ourselves and in our fellows should be our first objective. In my judgment therefore the hours which we shall spend in worship and in theological consideration are by far the most strategic session of this Council.

Our Awakening World

We live as did the Pilgrims, in a world that is stirring and bursting with life. The whole surface of the globe offers new

places in which to live and serve. In every realm of life new deeds are shouting to men to do them. Most important of all, veritable floods of new knowledge demand that men shall think new thoughts. To this last demand we address ourselves particularly.

The Awakening in Science

Of our new day in the world of thought, Dr. Edwin E. Slosson, Director of Science Service, Washington, D. C., says:

"We are in the midst of the greatest revolution of thought that the world has ever seen. The Einstein theory of relativity, the Planck theory of quanta, the chromosome theory of heredity, the hormone theory of temperament, the new knowledge of the constitution of the universe and of the workings of the human mind—these ideas will influence the philosophy, theology, religion and morals of the future as much as the Copernican theory influenced those of the sixteenth century."

Robert A. Millikan, Nobel prize physicist, whom we are proud to number as one of our own, makes the astounding statement:

> "We have found in our lifetime more new relations in physics than had come to light in all preceding ages put together, and the dream of discovery as yet shows no sign of abatement."

Perhaps the popular imagination is most gripped by the visions of the astronomer. To the child's eye the sky is a home-like place, the house where the heavenly Father lives. Soon we learn that it is a long way to the moon, and very much farther to the sun and planets; and as for the stars, how great is their distance! Were we to make the speed of that record-breaking automobile at Ormond Beach of over 200 miles per hour, even then it would take us thirteen million years to reach Alpha Centauri, the nearest of them. A dozen years ago they told us that as compared with these four light years of distance to the nearest star, it might be the tremendous distance of 30,000 light years across the Milky Way. But typical of all rapid advance in thought and discovery, in the last dozen years, these 30,000 light years have extended themselves to 300,000; that is, our galaxy is ten times as big for us today as it was a dozen years ago.

Nor do we stop with the study of our own galaxy. We search the very cosmos. I take my watch from my pocket and listen. The speed of light from yonder lamp is such that it would go round the earth seven times and more while my watch ticks once; yet it would take that same light 100,000,000,000 years to swing the circle of Einstein's universe.

Mind of man, give attention! Where now is the God of childhood who sits on the clouds and watches us? "Lost among his stars!" Simple thoughts of God! They simply will not do. God must be big enough for his world.

But we may turn from the infinite to the infinitesimal and find our imagination equally staggered by new ideas.

When those of us who are in middle life were in school the results of three centuries of research had brought us to what we supposed were final conclusions regarding the material world. These conclusions are now so modified as to be unrecognizable. There were some seventy elements, each of which was final and immutable. Each manufactured out of its own materials quite distinct from those of every other. Now the number of elements has grown to ninety-two, and no one of them has anything in it that is any different from that in every other one of them, except the arrangement and supply of electrical charges. Change these electrical charges and you change the element.

The atom then is just charges of electricity revolving around charges of electricity. But for most of us electricity is nothing, as it were, except energy. Matter then is made of nothing whirling round nothing, which in the motion produces the atom, and the atom is the raw material out of which everything is made.

Again certain materials have the power to send off particles with tremendous speed and force, and science conceives that every substance under proper condition may have this power. Moreover it is evident that the old theory of the conservation of mass is gone, for mass is capable under certain conditions of converting itself into energy, and the physicist conceives the probability that in the laboratories of the cosmos energy transmutes itself into matter.

But now comes the knowledge of the cosmic rays, coming to us we know not whence, with such power as to pierce six feet of solid lead. Then we are told that there are forty types of cosmic radiation already known to science. And now Professor Pupin of Columbia asks the biologists whether it may not be possible that cosmic rays account for life on the earth. He has scarcely asked the question when the word comes out from Chicago University that the eggs of certain fishes have been fertilized by ultra violet rays in place of the ordinary process of the sperm.

But wait! What need is going to be left for a divine spirit to breathe upon chaos and create the heaven, the earth, the fishes, the birds, the animals and immortal souls? Is not atomic power enough? Well, at least the awakening in the world of physics challenges some Pilgrim spirit to think new thoughts.

There is wide interest in evolution. Back of this interest is the extensive research in geology and paleontology. The scientist reads the record of more than a billion years printed in the rocks and brings a careful interpretation of all these hieroglyphics. What then becomes of the record of six days of creation in Genesis? Surely only the careless or the lazy would throw it overboard. But the awakening world certainly challenges the Pilgrim spirit to think new thoughts.

Biology and physiology bring us nearer home. What a wonderful machine the human body is, with its thousands of billions of cells, each one of them a living entity in itself. Marvelous almost beyond credence is it that in the single egg cell and in the single sperm cell there should be wrapped up all the potentialities which go to make a human body, with all its powers, including those associated with intelligence and consciousness; so that science can imply that the difference between men is determined by the difference in the germ cells.

Moreover biology insists that intelligence and character are largely influenced by the secretion of internal glands and may even be modified by the injection of serums; and as to life itself, it is simply a property of matter just as is specific gravity, and that thinking, feeling and willing are functions of parts of the brain, just as contraction is a function of the muscles.

Hear me! Knowing these things, or thinking that he does, what need has the undergraduate, he who is to be the leader in society tomorrow, for a soul? Again we exclaim, Our awakening world is challenging the spirit of the Pilgrims to think new thoughts!

Psychology has lifted itself from the realm of speculation and taken its place by the side of biology and physiology, to study the behavior of men. It finds 9,200,000,000 nerve cells in the cerebral cortex. It finds five times as many nerve cells in the fore-brain alone as there are people in all the world. It finds these cells inter-related to one another by a system of communication far more

complex than would be a world telephone exchange. It finds the mind of a Newton emerging from an egg cell so tiny that seven hundred of them could be placed in a line an inch long. Galileo did not make a greater change in the conception of men regarding the heavens than modern psychology has given in its conception of the nature of man himself. Very widespread indeed, especially among undergraduates, is the psychology of a mechanistic behaviorism which finds man doing what he does by mechanical reflexes to material stimuli from his environment. "Am I conscious? Only when the higher brain centers are stimulated to activity. Have I a mind? Well, I am alive—and must keep on making adjustments until I am dead. That adjustment ends my personality."—(Dorsey).

Churchmen, what can sin, salvation and the cross mean to the hundreds of thousands of youth who with the enthusiasm of a new discovery recognize the plausible grounds for such interesting findings? Nothing, unless the spirit that seeks the new place, the new deed and the new thought can travel these seas by a clear compass.

The Awakening in Philosophy

The tremendous strides made in science have inevitably tended to intensify the age-old conflict between the mechanistic and the spiritual interpretations of the world. In "The Decalogue of Science," Albert Edward Wiggam, Chautauqua lecturer, describes modern naturalism as one of the loftiest and most daring adventures of the human mind:

> "The universe stands revealed at last in all its gaunt nakedness, as a mere machine without sympathy or purpose. Man is found to be a brother not only to the brute but to the clod and crystal."

Mr. Wiggam also cites several leading authorities as committed to mechanistic interpretations: e. g., Dr. Irwin Edman of Columbia, George Santayana, the author, Everett Dean Martin, director of Cooper Union, Prof. John Broadus Watson of Johns Hopkins, all maintain that the soul, consciousness, God and immortality are merely mistakes of the older psychology, and Bertrand Russell, the high priest of mechanism, wails 'that man is the product of causes which had no provision of the end they were achieving; . . . that only on the firm foundation of unyielding despair can the soul's habitation be safely built."

Ah well, you say, the average man does not trouble himself about metaphysical subtleties, for "a little child shall lead them." Very true, and there is genuine relief in the thought, but may God forbid us rest while there are hundreds of thousands of our finest youth destined to be leaders of tomorrow, seriously facing these questions and asking how the Gospel can be reconciled to "the facts" where there is no Christian mind ready to go with them to sure foundations; and may no peace of mind be ours while millions of earnest, although perhaps simple minds, dwell in the shadow of Congregational spires where no clear message makes it plain that the truth of psychology, biology, physics, astronomy—that all truth is the ally of Him who is The Truth. That there is the lack of a clear word is known to us all. That such a clear message is available and that to find it and sound it is the prime need of the hour is the burden of my charge to this Council.

I say that the message is available, for we may turn to the light of great minds to whom the picture of an ash-heap upon which the universe is to be thrown as a toy worn out, with no mind to remember that it ever existed, is untenable, but who see another origin, another present reality and another ultimate destiny in

which intelligence and purpose have been and are to be at the center of things.

Such a light shines in the Yale lectures of Dr. Millikan (1926). He calls attention to the bumptious self-confidence and the undiscerning irreverence that marks many of the presumptuous and blatant pronunciamentos of American writers, and continues, "not, however, among scientists. . . . Physics has recently learned its lesson, and it has at the present moment something to teach to both philosophy and religion, namely, the lesson of . . . not imagining that the human mind yet understands, or has made more than the barest beginning toward understanding the universe."

Dr. Millikan is joined by such men as Professor Whitehead of Harvard, J. Arthur Thompson, the distinguished editor of the "Outlines of Science," William T. Ricter, the Biologist, Henry Fairfield Osborn, Dean of American Scientists, Dr. E. E. Slosson, Director of Science Service, Washington, D. C., Professor Pupin of Columbia, and many others who find no more difficulty in "seeing God in the universe than in seeing electrons there," and to whom the world is a living organism, with purpose and intelligence at its core and in which life, mind and spirit are as implicit as electricity, energy and matter.

This is well summarized in the joint statement upon religion and science drawn up by Professor Millikan in 1923 and signed by fifteen leading scientists, sixteen leaders of religion and fourteen men of affairs, and which concludes as follows:

> "It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long inbreathing of life into its constituent matter, culminating in man with his spiritual nature and all his God-like powers."

So also the poet records his vision:

> "For life is not an idle ore,
> But iron dug from central gloom,
> And heated hot with burning fears,
> And dipped in baths of hissing tears,
> And battered by the shocks of doom,
> To shape and use."

The Stirring in the Realm of Religion

What then of religion in these days of shaking foundations? Popularly the outstanding development is the conflict between fundamentalism and modernism, with the evolutionary theory to the front. But the real question is as to whether religion is to survive at all. If the mechanistic psychology and the materialistic philosophy which now pervade the undergraduate world, out from which are to come the leaders of tomorrow, ultimately prevail, then the days of religion are numbered, and to the degree that these systems of thought prevail, religion will be impotent!

Professor Whitehead frankly declares, "The modern world has lost God and is seeking him." Certain it is that millions of men and women are wavering in their religion. In short, we have "the fool who says in his heart, There is no God," and all states of mind, to the earnest soul who wails with the ancient poet, "O that I knew where I might find him!" For this cry what word has the Church?

The observation which Dr. Slosson makes is trenchant because all too true. Listen: "In the intellectual crisis of the present . . . we are not getting the help that we have a right to expect

from those who now occupy our pulpits, and I fear that we shall get still less from their successors. He adds that the present generation of theological students do not seem to have any theology; that is, "the habit of thinking about the fundamentals of faith and reason, about the metaphysics that lie at the base of physics, the psychology that controls character and motivation, the personal philosophy that is the compass of conduct. It is the schools of science, not the schools of theology that are turning out the thinkers in such fields. . . . A student of engineering or biology will sit up half the night discussing these theories, and their application to life, but your modern theological graduate is bored by them . . . he is not qualified to lead his people through the mazes of modern thought." That is a terrible indictment, and I fear we must plead guilty.

Now the theologian should be as fearless and as eager for truth as the scientist. The man of science delights to have his position challenged in the hope of finding something new and better. The chemist and the physicist do not wince when the supposed immutable atom is shattered. They hail with intense delight the discovery that their cherished theory of the conservation of energy must be modified. The scientist is looking for more light and rejoices when he finds it. There is equal reason why the religionist should be looking for more light.

But the whole church is not slavishly conservative. We who are here at least believe the word of Jesus that the spirit shall "lead us into all truth," and that we shall "know the truth and the truth shall make us free." With John Robinson we hold that "the Lord hath yet more light and truth to break forth out of his holy word" and from His world.

Dr. Millikan says that if he were confronted with the choice between fundamentalism and atheism, and could not take to the woods, he would choose fundamentalism, and he continues:

> "But fortunately I am not obliged either to make the foregoing choice or to take to the woods; for there is another kind of religion—a religion which keeps its mind continually open to new truth, which realizes that eternal truth has been discovered in the past, that it is being discovered now, and will continue to be discovered. That kind of religion adapts itself to a growing, developing world."

God helping us that is the religion we stand for. But I warn you, leaders of the churches, that hundreds of thousands are choosing atheism, and millions are taking to the woods. The Church has not spoken a clear message for our day.

Our Pilgrim Denominational Mission in the Awakening World

"Who knoweth whether we are come to the kingdom for such a time as this?" It is doubtful whether there is any other denomination so well equipped to lead in that vital development of thought and faith which our day so desperately needs and to which we are committed by the clear-cut resolution on Religion and Science passed at the last meeting of this Council. Our platform is right; our history commits us; our intelligence is adequate. It remains only to command the necessary clearness of vision and strength of purpose and we shall be able to assure to every institution of learning where Congregationalists live and work that no inquiring mind need flounder in materialism, and to every hamlet where Congregationalists worship a message of mighty faith buttressed by every form of truth.

Note the caution that when we speak of the new we do not

mean the destruction of the old. In science, in philosophy, in religion, in all life, great bodies of truth are wrapped up in old forms. This truth is not to be thrown on the rubbish heap; rather it is to be illumined, its conceptions enriched, its limitations removed, but most of all the statement of it and of what is new put in terms of today. To quote Dr. Millikan again:

> "Why is it that all the world is still willing to say of Jesus, Never man spake like this man? Is it not because he literally spake two thousand years ago the words of everlasting life?"

Jesus was the great pioneer in religion. In him all things became new; not a jot or a tittle was to be subtracted from old truth, but all the old literalism, nationalism, anthropomorphic theology, false conceptions of sacrifices, self-seeking and greed, were swept away in interest of a God who is a spirit, who is a father, whose kingdom is within the hearts of men, whose purposes were wholly benevolent, whose very nature was love, and consequently, whose children were to live not by the ceremonial law but by the golden rule. But Jesus did not leave a single written word; rather did he leave a spirit which should continually lead into all truth. As loyal followers of him who was the truth, we are here assembled to make obvious to ourselves and powerful in our fellowship the sense of need in the cry of our day for daring religious leadership in our awakening world. Would that here the spirit might burn which should not be content until every herald of the Cross who boasts the Pilgrim faith shall glow with the enthusiasm of our awakening world and be equipped to hold up the old Gospel and shed the light of new knowledge on the truth of that Gospel to illumine the way of every questioning soul.

The Perpetual Search for God

"Ye shall seek me and shall find me when ye shall search for me with all your heart" applies to every generation of seekers after God. But where shall we look for leadership in thinking the new thought? Naturally to the schools.

The colleges no less than the churches lament the fact that all too seldom does the young man or young woman come back from our colleges fired with a passion to make some new conception of mighty religious truth live in the minds of his fellows in his home church. But why should not this be the fairly common experience? If there are mighty and inspiring religious truths, capable of being conceived in proper adjustment to every truth, is it not possible to commandeer the most compelling teachers to give to our young people inspiring conceptions of the spiritual interpretation of things?

If our Foundation for Education could compass a banding together of our educational leaders for finding the way to study Christianity in such a thoroughly scientific fashion, and to study every science and every art and every philosophy in so truly a Christian temper, and to discover teachers and leaders of the highest calibre, to make knowledge the handmaid of the spirit—if this could be done by our Foundation for Education, it would have no longer any financial problems.

Again, our schools of theology, not now so popular as they once were, would be more popular than ever they were if they could find the way to make the answering of the greatest and most insistent questions that the human mind and heart ever ask, a reality to their students. If the conceptions of God, of Christ, of the spiritual nature of man, of the presence of order in the created universe, could be made in our schools of theology as real as the

electron is real in the school of physics, and if the reality of the electron, the atom, the molecule, and all the realities of physics, of astronomy, of chemistry, of biology, of psychology could be made to constitute a part of religious conceptions, our schools of theology would be crowded beyond capacity by our brightest young men and young women. Ought there not to be in the curricula of our schools of divinity courses in science taught by the outstanding scientists of the day? Is not the scientist who delves into the secrets of creation a student of divinity? Ought we not to ordain to the ministry men who read God's thought after him, in the rocks, in the stars, in the fires, in nerve cells and in nervous reflexes, just as really as we ordain those who interpret the ancient Scriptures? Then to know psychology, biology, geology, paleontology, astronomy, would be to know God in the same way that we know a man when we see his expressions, his gestures, his deeds and when we hear his words.

If we who are here assembled, want these things, and unitedly want them badly enough, we can have them. It is a question of supply and demand, and what we here want with all our hearts the churches will demand and get.

What a day this is in which to preach! Many a minister says that he has no bent for the speculative and impractical aspects of religious thought. Hear me, brethren of the ministry, if you have no bent for seeing and stating great truths, then you have no help for souls; that is, for the great body of souls who must have help in these realms, or your help is useless in other realms. And how can you suppress the fires? All the riches of the past are multiplied for the preacher by the new riches of the present. The truths which we preach today are truths which live before our very eyes. The ancients tried to teach of a transcendent God far removed. Today the man of God interprets the divine life which is expressing itself all about him and within him.

"The heavens declare the glory of God." All the glorious light of modern astronomy illumines our message!

"All thy works shall praise thee." All the revelations of the new physics interpret our word.

"I am fearfully and wonderfully made." Biology opens all its books before the preacher who would interpret the life of God as he lives in us and in his world.

"How precious also are thy thoughts unto me, O God!" All the music of man's thinking, feeling, willing, amplified by the disclosures of scientific psychology accompany our song.

With what abandon of enthusiasm we should embrace this task! Compare the enthusiasm of the astronomer. Lewis Swift, for example, tells his experience in planning for and observing a solar eclipse in Colorado some years ago. He had gone through the diligent and expensive processes of preparation, and as the time approached the tension was extreme. For months he had been making preparations for a few seconds of observation and what truth might be revealed or hidden, as his eye was quick or slow! Finally the day had come and the hour approached. He takes his place with his eye at his instrument; the siderial clock is ticking away the minutes. As the time approaches when prediction said the eclipse should begin the ticks of the clock seemed farther and farther apart in his eagerness for the arrival of that second. It is five minutes before the time. He is counting the minutes on the clock. Now it is but one minute. He counts the seconds. Sixty seconds are left; fifty; forty; thirty; twenty; ten seconds, and then nine, eight, seven, six, five, four, three, two, one—finally the very instant has arrived, and no sign of the eclipse!

But before the next tick of the clock the shadows of three mountains on the disc of the moon were thrown over that of the bright sun—three-quarters of a second too late! The mistake was man's; the moon was on time; the sun was on time. The computation was off less than a second. How dependable is God when he works through gravity! Now the interpreter of God may be equally sure of the dependability of God in those particulars which most matter. He may be depended upon not to fail in his power; in his wisdom; in his benevolence; in his riches of life in himself and in his children. To relate the spirits of men to the spiritual God, this is the high function of the preacher.

The Place of Fellowship

Finally, just as the Pilgrim movement would have collapsed had not men and women who felt alike stood by one another, so in our awakened world there will be no movement of the Pilgrim spirit unless the stirring having been felt by individuals, those individuals shall stand together. This is the fundamental basis of fellowship, the second great principle in Congregationalism.

One year ago it was my privilege to sit in the great Crystal Palace in Kensington Gardens, London, and listen to 3,000 trained voices, supported by 500 musical instruments, presenting Handel's great oratorio, "Israel in Egypt". Every singer had learned music under his own master; every instrument was manipulated by the art of one trained in his own way. Doubtless groups of them had worked together in the rehearsal of the great passages, but the tremendous power of the thing was due to the harmonizing of the whole. Each voice and each instrument did its best because a part in a great associated endeavor. Just so this Council is the agency which is set to inspire and to blend into one the thinking, the feeling and the willing of a million minds and souls responsive to similar appeals, expressive of similar purposes.

Upon just what then would we unite? Upon many practical things of course, but fundamentally we would stimulate a compelling sense of the need of our day for prophets of God to whom all his truths in his word and in his world shall be an open book; to whom every addition of knowledge from any realm shall be an increase in the knowledge of God; in the people ears to hear; in the schools the mind to teach, and in the pulpit power to prophesy. If we here assembled, unitedly desire these objectives and desire them deeply enough, we shall have them. Given that unity of mind and heart, the message of the Pilgrim fellowship of America will quiver through the body of Christ's followers as a mighty impulse. What we do here, what we feel here, and what we carry yonder will largely determine the issue.

MINUTES

WEDNESDAY, MAY 25, 1927

AFTERNOON SESSION

The Twenty-second Regular Meeting of the National Council of the Congregational Churches of the United States was called to order by the Moderator, Mr. Frank J. Harwood, at 2.00 P. M., Wednesday, May 25, 1927, in the First Congregational Church, Omaha, Nebraska, who called upon his pastor, Rev. Harry E. Peabody, D.D., of Appleton, Wisc., to lead in the Devotions.

After singing the hymn, "The Church's One Foundation," Dr. Peabody read: John 12:32; 15:4-5; 17:1-3, 9, 17-23, and led in prayer, concluding with the Lord's Prayer by the Council.

Election of Moderators

The nominations for Moderator were as follows:

Rev. Chas. S. Mills, Rev. Herman F. Swartz, Rev. Dan F. Bradley, Rev. Ozora S. Davis.

Dr. Swartz withdrew his name and the Council proceeded to ballot.

Rev. Robert Hume of India came to the platform and was introduced by Rev. W. E. Barton.

Dr. Thomas C. MacMillan, Ex-Moderator, was called upon and made a brief response to the greeting of the Council.

Secretary Charles E. Burton presented the following items of business and it was:

Voted: That the program for the twenty-second meeting of the National Council of Congregational Churches as prepared by the Executive Committee, printed and in the hands of the delegates, be approved for the general guidance of the Council subject to necessary changes ordered by the Council on recommendation of the Business Committee;

That when reports and recommendations are duly made by regularly constituted commissions or committees such presentation shall be regarded as equivalent to a motion from the floor and its support without waiting for further formal motion;

That communications to the Council in the hands of the Secretary be referred to the Business Committee for consideration and recommendation.

Rev. W. E. Barton presented a report of the Committee on Denominational History concurring with the recommendation of the Executive Committee that this committee be a permanent Commission of the Council. The recommendation was adopted.

Upon report of the Nominating Committee the Council elected Rev. Raymond B. Walker and Rev. Ansel E. Johnson as scribes and Rev. Chas. C. Burger as assistant to the secretary.

Nominations for Associate Moderator were as follows:

Hon. John H. Perry, Mr. Elbert H. Harvey, Pres. Kenyon L. Butterfield, Hon. Wm. E. Sweet.

Upon report of the tellers Mr. Harwood announced the election of Rev. Ozora S. Davis of Chicago as Moderator, the election was made unanimous and Dr. Davis was escorted to the platform by Drs. Mills and Bradley.

Amendments to Constitution and By-Laws

Voted: That the Council proceed to act upon proposals for amendments of the Constitution and By-Laws.

Proposals were before the Council as follows: From the minutes of the last meeting of the National Council (1925) as follows:

Article III, paragraph 1 (d) Add the words, "his residence" and "geographical" so that it shall read: "Any delegate who shall remove his residence from the geographical bounds of the conference or association, etc."

Article III, paragraph 2, adding the words "Associate Moderators" so that the section on honorary members shall read: "Former Moderators, Associate Moderators and Assistant Moderators of the Council, etc."

A footnote to Article III, paragraph 1 (a), to read: "By vote of the Council a major fraction of ten is six or more; and a major fraction of ten thousand is five thousand and one, or more. A state having only one organization, either conference or association, may send delegates on the dual basis of one for every ten churches and one for every ten thousand members."

A footnote to Article III, paragraph 4, to read: "A delegate whose term expires, for example, in 1927, is not a member of the 1927 Council."

A footnote to Article III, paragraph 1, 6, requesting the recognition of women as lay delegates equally with men.

Article III, 1, of the Constitution beginning with the third sentence, change to read as follows: "The churches in each State Conference shall be represented by two delegates, one of whom shall be a woman. Each Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof, one-half of whom shall be women. States having associations but no conference, or vice versa, shall be entitled to their full representation."

"That by-law XII of the National Council be transferred to the Constitution of the National Council and denominated Article IV of that instrument, with consequent renumbering of the following Articles of the Constitution:"

Proposed by the Middle Atlantic Conference by vote April 20, 1927:

Article III, 1, for the words "States having associations but no conference, or vice versa, shall be entitled to their full representation," substitute "A state having a state organization but no district organizations, or a state having district organizations but no state organization, may send delegates on the dual basis of one for every ten churches and one for every ten thousand members as above set forth."

Article III, 2, under provision for Honorary Membership, after

the words "Former moderators," insert the words "associate moderators;" also for the word "boards" substitute "societies;" for the words "such boards" substitute "said societies."

Article III, 4, for the words "shall expire with the opening of the second stated meeting of the Council thereafter" substitute "shall expire with the opening of the third stated meeting after his election."

After Article III, 4, add sections 5 to 9 by transferring from the By-Laws of the Council numbers XVIII-XXII, after any amendments which may be made in them as By-Laws, to the Constitution in the following order:

5. XXII.— Alternates.
6. XIX.— Election of Non-Residents.
7. XX.— Filling Vacancies at Council Meeting.
8. XXI.— Term of Substitutes.
9. XVIII.—Temporary Substitution.

Proposed by the New York State Conference:

Article III, 2, for the words "Persons appointed by national missionary boards as corporate members, executive officials of such boards" substitute the words "executive officers of National Missionary Societies" and add to the paragraph "any person appointed by a National Missionary Society as a corporate member shall have the right to the floor when matters affecting that Society are under discussion."

Upon the basis of these proposals and by notice of amendments to the By-Laws submitted by the Executive Committee, amendments were adopted as follows upon their presentation by Rev. Clarence H. Wilson, Vice-Chairman of the Executive Committee.

(NOTE: Sections unaffected are omitted. Words and passages to be omitted from the present text are in italics and bracketed. Words in bold face are new.)

Article III. Members

1. **Delegates.** (a) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction **(i.e., six or more)** thereof. The churches in each State Conference shall be represented by [*one*] **two** delegates, **one of whom shall be a woman.** Each Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect [*one*] **two** additional delegates, for each additional ten thousand members or major fraction **(i.e., 5,001 or more)** thereof, **one-half of whom shall be women.** [*States having associations but no conference, or vice versa, shall be entitled to their full representation.*] **A state having a state organization but no district organizations, or a state having district organizations but no state organization may send delegates on the dual basis of one for every ten churches and one for every ten thousand members, as above set forth.**

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) The Secretary and the Treasurer shall be members, ex officiis, of the Council.

(d) Any delegate who shall remove **his residence** from the **geographical** bounds of the conference or association by which he has

been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former moderators, **associate moderators** and assistant moderators, etc., . . . for the words [*"Persons appointed by national missionary boards as corporate members, executive officials of such boards"*] substitute the words **"executive officers of National Missionary Societies"** . . . add to the paragraph, **"any person appointed by a National Missionary Society as a corporate member shall have the right to the floor when matters affecting that Society are under discussion."**

. . . . . .

. . . . . .

Insert at this point from the by-laws Articles XVIII to XXII in the following order:

5. By-law XXII.—Alternates.
6. By-law XIX.—Election of Non-Residents.
7. By-law XX.—Filling Vacancies.
8. By-law XXI.—Term of Substitutes.
9. By-law XVIII.—Temporary Substitution.

Article IV. The Corporation for the National Council

Here insert By-law XII.

Change the numbers of Articles IV., V. and VI. accordingly.

. . . . . .

By-Law III. The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman, [*and a First and Second Assistant Moderator, one of whom shall be a layman who shall hold office for two years or until their successors are elected and qualified.*] **The Presidents of the national Congregational Missionary Societies shall be ex officiis Assistant Moderators.**

[*The Moderator*] Immediately after [*his*] the election **of these officers the Moderator** shall take the chair, and after prayer shall [*at once proceed to complete the organization of the Council and to*] cause rules of order to be adopted **and proceed with the business of the Council.**

. . . . . .

By-Law VII. Committees

2. **The Business Committee.** The Business Committee shall consist of not less than nine members, [*including the Secretary ex officio*]. It shall prepare a docket for the [*use*] **business sessions** of the Council and subject to its approval, **etc.**

. . . . . .

By-Law VIII. The Executive Committee

Change the pronoun "they" to "it" throughout this Article where it refers to the Executive Committee itself.

. . . . . .

By-Law X. Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, **and whose constitutional right to withdraw such consent by due process is recognized**, the following shall define the relation of these societies to the National Council.

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions [*and the cooperating Woman's Boards of Missions,*] and the home missionary work of these churches for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Publishing Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society, hereinafter called the Home Societies [*and the Woman's Home Missionary Federation*].

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their term as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board [*one hundred and fifty*] **two hundred and twenty-five** corporate members at large. The said [*one hundred and fifty*] **two hundred and twenty-five** corporate members at large shall be chosen in [*three*] **two** equal sections, and so chosen that the term of each section shall be ultimately [*six*] **four** years

. . . . . .

2. **The Home Societies.** These Societies, [*with the Woman's Home Missionary Federation*] shall be the agencies of the, etc.

Under X. "2," (b) There may also be chosen corporate members at large by the said societies in the following numbers, viz., by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, [*thirty; by*] the Congregational Education Society, [*eighteen; by*] the Congregational Publishing Society [*eighteen*]; and the Congregational Sunday School Extension Society [*eighteen*] **thirty-six each.** The said corporate members at large shall be chosen by each of the said Societies in [*three*] **two** equal sections and so chosen that the term of each section shall be ultimately [*six*] **four** years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. [*In this section one-fifth of the said corporate members at large may be chosen from the organization for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members other than herein provided shall be created by any society.*]

(For Lines 122-214, see Page 225)

XII. The Corporation for the National Council

. . . . . .

4. The Corporation shall have power to receive and hold [*all*]

any property . . . for the benefit of Congregational churches or of any Congregational church **or for other purposes approved by the Corporation within the scope of its charter**; and acting, etc.

4. Last line read "in conformity [*to*] **with** the constitution," etc.

XX., paragraph 4, transfer to Standing Rules.

XVIII.-XX. transfer to The Constitution.

XXII. Alternates

Appointing bodies may elect alternates, and any alternate, etc.

XXIII. Renumber to XVII.

XIX. Standing Rules

Standing rules may be adopted from time to time by a two-thirds' vote of the members present and voting at any stated meeting provided that no rule or amendment of rules shall be adopted on the day it is proposed.

Further amendments were voted later as listed in the index and as incorporated in the complete text of the Constitution and By-Laws appended to these minutes.

Associate and Assistant Moderators

Upon report of the tellers the Moderator declared that Hon. Wm. E. Sweet of Colorado was elected as Associate Moderator. The election was made unanimous.

At this point the newly elected Moderator, Rev. Ozora S. Davis, took the chair and after leading in prayer announced the Assistant Moderators (in conformity with the amended Constitution) for the time being to be as follows:

Rev. James Percival Huget, Rev. Charles R. Brown, Mr. Lucius R. Eastman, Rev. Wm. H. Day, Rev. Rockwell H. Potter.

Address of the Secretary

There followed the address of the Secretary, Rev. Charles E. Burton, upon the subject "The Pilgrim Spirit in The Awakening World," after which the hymn "More Light Shall Break From Out Thy Word" was sung. (Later the address of the Secretary was ordered printed and is available on request.)

Report of the Executive Committee

The report of the Executive Committee was presented by its Vice-Chairman, Rev. C. H. Wilson, and the following recommendations were adopted:

That the Council itself hear invitations from the floor for the entertainment of the next meeting of the Council.

That the state conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.

That the following persons be elected Corresponding Members for the current meeting: State Superintendents who are not delegates, Rev. Frederick L. Fagley, Rev. William E. Gilroy, Mr. Rolfe Cobleigh, Rev. Herbert D. Rugg.

That all properly accredited Fraternal Delegates be elected Corresponding Members of the Council.

That the Porto Rico Conference be given associational representation in the Council meeting, but not conference representation also.

The following recommendation as voted laid upon the table until after the presentation of the reports of the Commissions concerned.

"Since the publication of the Grey Book the Executive Committee has studied the reports and recommendations of the Commissions. A tendency is noted to expand the Commissions into executive agencies for carrying on work similar to that done by the Missionary Societies. One of the Commissions asks for a full-time Secretary; another asks for the designation of a Society Secretary to serve the Commission; a third asks for money with which to supplement the work of a Society Secretary. The Executive Committee believes that executive activities in fields where there are societies at work should be left exclusively to those societies. The Committee therefore recommends that the action taken at Washington stipulating "that the Commission on Men's Work and the Commission on Recruiting for Christian Service be entirely divorced from the Education Society" be reaffirmed and extended in principle to all Commissions; further that as a general principle Commissions shall not assume executive functions but rather shall make studies and report recommendations for the guidance of the executives of the Council, of the Societies, of the Conferences, and of the Churches." (See pages 204 and 218.)

The report of the Executive Committee, as printed in the Grey Book containing advance reports, etc., aside from the Recommendations (which were acted upon as indicated above) was approved.

Report of the Treasurer

The Treasurer's report for 1925 and 1926 was read by Mr. Franklin Warner and was adopted. (See page 234.)

Report of the Corporation

Secretary Burton presented the report of the National Council Corporation, which report was adopted. (See pages 148-149.)

The Council adjourned until the Evening Session, Dr. Robert Hume pronouncing the benediction.

EVENING SESSION, MAY 25

The Council was called to order by the Moderator who announced the following program:

8.00 P. M. Devotions: Rev. Joel Harper, D.D., Spokane Wash.

Presentation by President Edwin B. Dean of Doane College of the Moderator's gavel made of material from furniture and buildings of the old Nebraska University and Doane College.

Address of Welcome: Rev. Frank G. Smith, D.D.

Address of the Moderator: Mr. Frank J. Harwood.

Address of Associate Moderator: Rev. Dan Freeman Bradley, D. D.

Adjournment with benediction by Dr. Bradley.

THURSDAY, MAY 26, 1927

MORNING SESSION

The Council was called to order at 9 o'clock by the Moderator who led in prayer.

The minutes of the Council up to this point were read, corrected and approved.

Voted: That the Executive Committee be authorized to edit the minutes, without change of the essential meaning, and incorporate desirable information.

Voted: Upon recommendation of the Business Committee, that the Council make provision for a Committee on Resolutions and that the Nominating Committee present the names therefor.

Report of the Secretary

Secretary Chas. E. Burton presented his report as Secretary. Voted that the report be accepted.

Report of Associate Secretary

Associate Secretary Frederick L. Fagley presented his report as Associate Secretary and by vote the report was accepted.

Standards for Ordination

The Business Committee presented the following resolution:

We recommend the appointment of a committee of seven members to study means of emphasizing the highest Christian ministerial standards in terms of the present day and to report on means for establishing and maintaining such standards; and that the Nominating Committee be requested to nominate the members of this committee.

The resolution was adopted.

ELECTIONS

Upon motion of the Nominating Committee the Secretary of the National Council, Rev. Charles E. Burton, was re-elected for two years. Dr. Edwin G. Warner was elected Treasurer for the same period.

The Committee nominated the following and they were duly elected:

Members of the Executive Committee

For six years: Mr. John Calder, Mass.; Mr. Franklin Warner, New York; Mr. Robert E. Lewis, Ohio; Mrs. Daniel C. Turner, New York. To fill a vacancy for two years: Mrs. Ernest Evans, New York.

Commission on Evangelism and Devotional Life

Active Members for six years: Rev. Douglas Horton, Mass.; Mrs. A. H. Nelson, New York. Corresponding Members for six years:

Rev. Raymond Calkins, Mass.; Rev. S. R. Fisher, Mass.; Rev. A. B. Coe, Conn.; Mrs. Frank S. Berry, Mass.; Miss Emily M. Barrett, Calif.; Rev. Wm. H. Spence, Mass.

Committee on Resolutions

Rev. Robbins Barstow, Wis.; Rev. Edward R. Stearns, N. H.; Rev. Philip Allen Swartz, Hawaii; Mrs. Wilfrid Rowell, Ills.; Mrs. S. L. B. Penrose, Wash.; Mrs. Everett Kent, Mass.; Mr. F. A. Coombs, New Jersey; Mr. D. A. Schweitzer, Calif.; Prof. Frederick W. Bohn, Ohio.

REPORT OF THE COMMISSION ON MISSIONS

The report of the Commission on Missions (pages 38-46) was, with the exception of Section III, Report of the Committee on Organization, presented by the Chairman, Rev. Lucius H. Thayer.

The following recommendations were adopted:

Reaffirmation of the decision of the Council at previous meetings adopting as a matter of procedure and instructing the Secretary of the Council accordingly that actions of the Council affecting the several missionary societies be referred to the respective meetings of the Societies in connection with the meeting of the Council at which such actions are taken, with specific recommendation to the Societies that they hold adjourned meetings where necessary in order to act upon such references.

The Commission recommends that the apportionment askings for 1929 and 1930 be continued at $5,000,000 per annum.

The Commission recommends to the Council consideration of the question as to whether the churches desire to continue in the apportionment a share for the work of the Foundation for Education.

Voted: That action upon recommendation regarding the budget of the Commission on Missions be deferred until a later session.

The following recommendations of the Commission on Missions were adopted:

The First Church of Washington

First a few facts need to be stated. Since the closing of their building by the public authorities in June 1926, the church has been worshiping in a motion picture theatre, a Synagogue, and elsewhere.

About $125,000 have been pledged by the denomination at large. This money is being held intact. The members of the church have pledged about $190,000. All plans seeking to retain the present site have proved futile either for the erection of a churchly edifice or one combining income-producing features; and furthermore your Denominational Committee has recommended that the old site at 10th and G streets be sold and that another downtown site be acquired. The church has voted to act in accord with this recommendation. It is anticipated that at least $300,000 surplus will be added to the building fund of this exchange of property after the new site is purchased. But a considerable additional amount will be needed.

The sale of the property is being pushed aggressively. The trustees have been empowered to secure the new site. As soon as

negotiations can be completed it is desired to begin building operations.

In view of these facts the Commission on Missions recommends to the Council that it urge that all pledges to the Washington Church be paid promptly and fully, and that a wide interest in the enterprise be cultivated;

That the Council renew its endorsement of this project and ask the following committee to continue to represent the denomination in this campaign to co-operate fully with the Washington Church as may be desired in the matter of plans, finance, and general procedure to the end that an adequate and worthy church may be erected as soon as possible.

The Committee is as follows:

Edwin P. Maynard	Luman H. Royce
Charles E. Burton	Arthur S. Johnson
Stacy G. Carkhuff	Charles S. Mills
Arthur Bryan Clark	Harry M. Pflager
William Knowles Cooper	Jason Noble Pierce
Channing H. Cox	Walter A. Rogers
R. K. Crawford	Fred B. Smith
W. J. Davidson	Hugh A. Thrift
Bertram H. Fancher	Herbert J. Wells

William Horace Day

Remittance of Benevolent Funds

The Commission on Missions desires to commend the increasing number of churches which are remitting the benevolent funds every month. We unanimously suggest to the National Council that it recommend to the churches the adoption of this custom, or the remittance of all benevolent funds at least quarterly, and that this policy be recommended to the state conferences and to the Promotional Council for such reinforcement as they are able to give.

Annuities for Unordained Missionaries and Workers

The Commission on Missions recommends to the National Council that the Commission on Missions be requested to undertake to devise a plan of annuities for unordained missionaries and lay workers in the employ of our churches and the missionary enterprises, and if the plan be deemed expedient and desirable, to put it into operation provided that no new capital fund shall be required for its successful initiation;

That in case such a fund seem requisite that report be made to that effect by the Commission on Missions to the next National Council with their recommendations thereon.

Report of the Committee on Organization

Rev. William Horace Day, Chairman of the Committee of Twelve then presented Section III of the report of the Commission on Missions.

Concerning departures from the Washington Council action the following recommendations were submitted:

(a) Suspension of the mandate for organizing new corporation for Home Board. (See amendment below, p. 205.)

(b) Four-year instead of two-year terms with eight-year instead of six-year limit for the Prudential Committee and the Home Board.

(c) Appointment of administrative committees by the direction of the Home Board rather than by the Societies.

(d) Moderator and Secretary of the National Council ex officiis members of the Commission on Missions, in addition to the nine at large. (See amendment below.)

(e) Paid State Officials shall be eligible for membership on the Prudential Committee and the Home Board.

(f) The President and two Vice-Presidents of the American Board shall be ex officiis members of the Prudential Committee with vote.

(g) The joint President and two joint Vice-Presidents of the Home Boards shall be ex officiis members of the Board of Directors with vote.

(h) Regional Committees as now evolved shall be considered provisional, leaving the new Commission on Missions free to perfect their organization in accordance with the National Council action.

(i) Substitute the words "at least two" for "five" in the provision of the Committee of Twelve that five Trustees of the Annuity Fund should be members of the Administrative Committee of the Ministerial Boards.

(j) In the case of certain of the Societies as indicated in the proposed By-Laws, Boards of Directors of the Home Boards to commit certain investment and financial matters, with power, to a committee of the Boards instead of including it in the powers committed to the Administrative Committee.

(k) Nine members of the Board instead of six to be members of each of the Administrative Committees, with three or six other members.

(l) That the provision in the report that the Congregational Home Board approve a list of men eligible to become Trustees of Annuity Fund for Congregational Ministers be changed to leave the approval as hitherto, with the National Council.

(d) was amended by the addition of the words "with vote" following the words "Commission on Missions" that it shall read: "(d) Moderator and Secretary of the National Council ex officiis members of the Commission on Missions with vote, in addition to the nine at large.

Secretary Burton was asked to re-word (a) for consideration later.

Voted: That the report and recommendations as a whole, with the above indicated modifications be adopted.

The two following additional recommendations were presented and adopted:

(m) That in addition to the foregoing, (i.e. (k) above,) advisory members may be elected to the Administrative Committee as deemed wise.

(n) The rule of rotation in office may be waived in the elections of 1927.

The recommendations concerning the Missionary Education Council were presented and by vote referred back to the Committee of Twelve for later discussion.

Concerning Section III of the report of the Committee in 1925

with reference to Merger of Periodicals the committee made the following recommendation, which was adopted:

III. **Merger of Periodicals.** We see no reason to change our first recommendation providing for the merging of the Congregationalist, the Missionary Herald and the American Missionary into one periodical; nevertheless we have discovered no change in sentiment that would seem to justify pressing this proposal for adoption at the present time against the sentiment expressed at the Washington meeting of the American Board. We therefore recommend that the merger of the periodicals be referred to the new Commission on Missions for their careful consideration.

Upon recommendation of the Committee of Twelve the periodicals have completed a new combination plan to submit to the churches as a joint subscription offer for the autumn campaign of 1927.

The following recommendation was adopted:

IV. **Functions and Inter-relations of the Board of Directors and Administrative Committees.**

We recommend the adoption by the Council of the following conception of the functions and inter-relations of the Board of Directors and the Administrative Committees, it being understood that some phases apply to some societies and some to others. This outline is given to make clear what is in the minds of the Commission in the proposals incorporated in the several sets of By-Laws. When not incorporated in the By-Laws they should be published as an appendix.

1. The Board of Directors (Executive Committee) subject only to the review and judgment of the Society (Association) shall have charge of all affairs, business and property of the Society, concerning which no other provision is made, including power to sell, convey, lease or mortgage, any and all property, real or personal, acquired by the Society either by gift, devise or purchase; also the power to purchase of the Society, and to accept devises, legacies and gifts upon the trusts, if any, respectively annexed to them. Specifically the Board of Directors shall have power to:

(a) Determine the general policies and direct the administration of the Society.

(b) Determine the annual budget under which its officers and committees shall operate.

(c) Promote the income of the Society in all proper ways, and, in particular for procuring funds from the Congregational Churches and their constituents it shall join with other Societies recognized by these churches in such form of organization and processes of operation as are or shall be determined by the National Council of Congregational Churches.

(d) Nominate, elect or appoint, agreeably with these By-Laws, officers, committees, agents and missionaries for carrying on the work of the Society, fixing their salaries and pension provisions, and determining their duties except as otherwise provided; also fill all vacancies in their own number, in the corporate membership of the Society and in offices of the Society until the next annual meeting of the Society held in connection with the next biennial meeting of the National Council.

(e) Formulate rules and regulations for the conduct of the business of the Board and of its committees and officers.

(f) Delegate to the Finance Committee the powers of the Board for exercise between meetings of the Board of the functions stipulated in these By-Laws as belonging to that Committee.

(g) Delegate to the Administrative Committee the powers of the Board for exercise between meetings of the Board as regards the functions stipulated in these By-Laws as functions of the Administrative Committee, with power to represent the Board in all matters not otherwise specifically provided for.

(h) Review the reports of Committees and officers for the guidance of the Board in determining administrative policies, also to the same end it shall join with other Societies affiliated with the Congregational Churches in assembling State Superintendents and other workers for conference in connection with the annual meeting of the Board.

(i) Designate the time and place of the annual meeting of the Society except as otherwise determined in these By-Laws or by the Society; call special meetings of the Society when by it deemed necessary, and annually make a comprehensive report of the work of the Society.

(j) Itself transact any business ordinarily delegated to committees when referred to it by such committees, or on its own motion.

2. The Board shall hold its annual meeting on the Tuesday after the third Sunday in January, a semi-annual meeting at such time as the Board shall elect, and in addition such specially called meetings as may be deemed necessary. All important questions of policy and all major questions of administration shall be reserved for decision at the annual or semi-annual meetings. After a due notice of the meeting has been sent in writing to each director five shall constitute a quorum. Notices of directors' meetings shall be given by the General Secretary, or in case of a vacancy in that office, by the President.

3. Between meetings of the Board of Directors the work of the Society, except as limited by the Board or otherwise provided for, shall be carried out under the supervision of the Administrative Committee. Specifically the Administrative Committee shall:

(a) Serve as the administrative arm of the Board of Directors for forwarding the objects of the Society, as stated in its charter and By-Laws.

(b) Select fields of operation, appoint counsel, sustain and dismiss missionaries and agents.

(c) Fill vacancies in the list of officers and committees until the next meeting of the Board.

(d) Maintain offices, direct the work of the executive officers and provide for receiving, safeguarding and disbursing current funds under the regulations of the Board of Directors.

(e) Recommend salaries of officers to the Board of Directors; fix salaries not determined by the Board and appropriate funds for the work of the Society under the regulations of the Board of Directors and within the budget adopted by said Board.

(f) Advise the Finance Committee and the Nominating Committee on request of these committees, or on its own initiative.

(g) Submit specific items of business to the Board of Directors, with data calculated to guide the Board with regard to administrative policies, and particularly in determining the annual budget.

(h) Have power to apply to legislature for acts of incorporation or conferring corporate power when necessary or expedient for the work of the Society. (From A. M. A. Constitution.)

(i) Keep accurate record of all the transactions of the Society, supply the minutes of each meeting to each member of the Board

and present a report of the actions of the committee to the annual and semi-annual meetings of the Board of Directors.

(j) Act for the Board of Directors between meetings of said Board on all business not otherwise provided for and usual to Boards of missionary and benevolent Societies.

Discussion

Mr. John R. Rogers, Chairman of the Executive Committee of the American Missionary Association, Rev. Charles S. Mills and Rev. J. P. Huget spoke concerning the New Plan of Organization. (Report of the Commission on Missions continued on page 197.)

The Moderator read a despatch reporting the death of Rev. Francis E. Clark, D.D., LL.D., and led the Council in prayer.

Voted: That a telegram expressing the sympathy and affection of this Council be sent to the family of Dr. Clark by the secretary.

Secretary John L. Lobingier then spoke upon "The Plan of Missionary Education."

Then followed an address by Rev. Chas. C. Merrill, on the subject "Some Imperative Demands of the New Day." Later ordered printed. Available from Commission on Missions.

Rev. Wm. S. Beard spoke upon the subject "The Big Business of the Hour."

Honorary Moderator

Rev. W. E. Barton presented the name of Pres. Calvin Coolidge as Honorary Moderator and he was unanimously elected.

Devotional Services

The Chaplain, Rev. Oscar E. Maurer led the Devotional services, for which, at the request of the Executive Committee, he had prepared a special ritual covering the eight days of the Council. The Council then adjourned until the time of the afternoon program.

AFTERNOON SESSION, MAY 26

The Council was called to order by the Moderator at two o'clock.

Fraternal Delegates

The Business Committee presented the credentials of the following Fraternal Delegates: From the General Assembly of the United Church of Northern India: Rev. Robert A. Hume, and Rev. W. H. McCance. From the Universalist General Convention of the United States: Rev. F. W. Perkins, of Washington, D. C.

Upon recommendation it was voted that these be received and made corresponding members.

Inter-racial Relations

The report of the Commission on Inter-racial Relations was read by Rev. Rodney W. Roundy. The report was accepted and the recommendations were offered to the Business Committee.

Rev. John P. Erdman of Honolulu addressed the Council upon the subject "Where East Meets West," and this was followed by an address by Rev. Ray E. Phillips of South Africa upon the subject "Inter-racial Relations and Foreign Missions."

Mr. Robert E. Lewis of Ohio spoke concerning the "Men's Banquet and Rally."

Secretary George L. Cady introduced the Indian Chorus from the Santee Normal Training School, Santee, Nebr., which sang then and repeatedly at later sessions of the Council.

Rev. William H. Day took the chair and an Open Forum of the American Missionary Association was held with discussion of the following subjects:

(1). "Our Mexican Border" led by Secretary George L. Cady.

(2) "American and Oriental Problems" led by Secretary George W. Hinman, who introduced the Oriental Workers and Workers of the Southwest who were present.

(3) "The Challenge of Racial Adjustments Today" by Dr. George E. Haynes. There followed questions and discussion from the floor after which Dr. Day introduced Dr. C. L. Hall, Dr. George W. Reed and Principal F. B. Riggs, missionaries of the A. M. A.

(4) "Messages from Porto Rico" by Dr. James Watson, Supt. of Ryder Memorial Hospital, and Rev. Charles I. Mohler, Supt. of Congregational Churches.

Secretary Cady was requested to send the greetings of the Council to Dr. Thomas Lawrence Riggs, who celebrates his 80th birthday early in June.

Rev. H. H. Proctor led in prayer and the session adjourned.

EVENING SESSION, MAY 26

The Council was called to order by the Moderator 8:00 P. M., who announced the following program: Devotional Service, Rev. Fred A. MacDonald, Worcester, Mass.

Address—"The Christian Church and the Future of the Negro," Pres. Mordecai Johnson, of Howard University, Washington, D. C.

Address—"The Bonds of World Brotherhood," Rev. Harry P. Dewey, Minneapolis, Minn.

After prayer and benediction by Dr. Dewey, the Council stood adjourned until Friday morning.

FRIDAY, MAY 27, 1927

MORNING SESSION

The Council was called to order at 9 o'clock by Assistant Moderator Rev. Rockwell H. Potter, who led in prayer.

The Executive Committee through its Vice-Chairman Dr. Wilson proposed an additional amendment to By-Law 3, adding the words

"The Council also may elect from its members other Assistant Moderators as it deems advisable."

Secretary Arthur C. Ryan presented the work of the American Bible Society.

Report of the Commission on Missions Continued

Dr. Day, Chairman of the Committee of Twelve, in behalf of the Commission on Missions, continued the presentation of its report with the following recommendations:

V. Miscellaneous

a. We recommend that the corporate membership-at-large of each of the home Societies be placed at a minimum of thirty-six in order to make sure that every member of the Board of Directors may be elected a corporate member.

b. We feel that the precedent should be established of electing at least one woman to the vice-presidency of each Society unless the president should be a woman.

c. Recognizing that the final authority in elections rests with each Society, we recommend: That the President and two Vice-Presidents of each Home Board be identical with those of the other Home Boards. The Committee reaffirms its conviction of the desirability of further moves in the direction of unification speedily to be established. Evidently all cannot be given formal expression in the By-Laws of the several Societies. We refer especially to the need above referred to of a Joint President, Joint Vice-Presidents, already approved by the Commission on Missions at the 1927 mid-winter meeting, a Joint Treasurer, already approved by the Washington Council, and in addition a joint investment committee. All these we feel sure time will demonstrate to be necessary. We feel that by segregating the task of investment from the other duties of the Finance Committees and intrusting this particular duty to a select group there will be offered a task which will constitute a challenge to the ablest financial ability in our churches. We therefore recommend that the new Commission on Missions give intensive study to the whole investment problem in the same comprehensive way that it is being studied by other large benevolent organizations.

These recommendations were adopted.

VI. Enabling Acts.

We recommend that each of the home Societies provide in its annual meeting at Omaha that changes voted in accordance with these organization recommendations take effect on and after June 22, 1927.

Also that the present Boards, committees, and officers continue in office until June 22, 1927.

That all acts of Boards, committees and officers taken prior to June 22, 1927, are in no wise invalidated by any action taken in the adoption of the foregoing recommendations but shall be held valid unless and until altered or revoked by proper process of the new boards, committees, or officers, after their entering upon their respective offices.

That the above apply also to the Commission on Missions, its committees and officers.

These recommendations were adopted.

A further recommendation concerning "nominations" was

amended and referred back to the Committee for final form. (See page 205.)

Report of the Commission on Missions Continued on Page 204.

Vice-Chairman of the Foundation for Education, Mr. John R. Montgomery made presentation concerning the organization and work of the Foundation.

Evangelism and The Devotional Life

The report of the Commission on Evangelism was presented by Vice-Chairman Rev. George W. C. Hill, and the report was adopted.

Rev. Edward W. Cross addressed the Council upon the subject "A Religion of Power."

The Moderator introduced Associate Moderator Hon. Wm. E. Sweet, who assumed the chair and responded to the welcome of the Council.

Mr. Roger W. Babson addressed the Council upon the subject: "A Study of the Status of the Churches."

Devotions were led by the Chaplain, Rev. Oscar E. Maurer, and the Council adjourned until 2:30 P. M.

AFTERNOON SESSION, MAY 27

Social Relations

Assistant Moderator Rev. J. P. Huget called the Council to order at 2:30 o'clock and Rev. B. F. Wyland of Lincoln, Nebr., led in prayer.

Upon report by the Nominating Committee the following were elected members of an "Introduction Committee" for service on Saturday: Roy B. Guild, Fred W. Bohn, John Calder, W. S. Beard, H. S. Leiper, John Reid, C. G. Murphy, R. W. Gammon, W. A. Tyler, Ansel E. Johnson, H. S. Kingsley.

The report of the Commission on Social Relations was presented by Mr. John Calder, and was followed by Prof. Jerome Davis, on "Translating our Social Ideals into Community Life," and the discussion was continued by Prof. Arthur E. Holt, and from the floor.

The Council adjourned until 8 P. M.

EVENING SESSION, MAY 27

The Council was called to order at 8:00 o'clock by the Moderator.

Rev. Albert D. Stauffacher led in the Devotions and there followed addresses upon, "The Outlook for Social Progress" by Dr. John A. Lapp, Lay Director of the National Catholic Welfare Conference, and upon "Law Enforcement" by Rev. Clement G. Clarke, Portland, Ore.

SATURDAY, MAY 28, 1927

MORNING SESSION

The Council was called to order at 9:00 o'clock by the Moderator, who led in prayer.

Secretaries of Commissions

Upon presentation by the Business Committee the following resolution was adopted:

In view of the recommendations of several commissions of the National Council that executive secretaries not heretofore provided be provided to aid the promotion of their work, and in view of the responsibility of the Executive Committee of the National Council for the expenditure of funds available for such purposes, it is voted that these recommendations be referred to the Executive Committee for consideration in consultation with such Commissions in order that provision may be made for carrying on the work needed in so far as the funds available permit and in order that unnecessary duplication of facilities may be avoided.

Amendment of By-Laws

Vice-Chairman of the Executive Committee, Dr. Wilson, recommended the following actions:

(a) Amendment of By-Laws

The adoption of the following amendment to By-Law III (which was proposed yesterday), adding to the first paragraph the words "The Council may also elect from its members other assistant moderators as it deems advisable."

The amendment was adopted.

(b) Temporary Commissions

Voted: That the following temporary commissions be continued:

Commission on Law Enforcement.

Commission on Men's Work.

(c) Fraternal Greetings

That fraternal greetings be sent by the Committee on Resolutions to the General Assembly of the United Presbyterian Church at Washington, D. C.; the General Assembly of the Presbyterian Church of the United States of America at San Francisco, Cal.; and the Northern Baptist Convention at Chicago, Ill.

The recommendation was adopted.

Report of the Commission on Missions Continued

The Commission on Missions, through Dr. Day as Chairman of the Committee of Twelve, continued the presentation of its report on organization by presenting the following recommendations:

We recommend the change of 2 (a) of the report to the Council (page 43) as follows:

"The suspension of the mandate for the organization of a new corporation for the Home Board, so soon as the Extension Boards should perfect their own merger; thus leaving the Extension Boards free to consolidate."

The recommendation was adopted.

The following recommendation was also adopted to take the place of VIII, 1. on:

State Representation

"The following twenty-seven Conferences and Groups of Conferences shall be entitled to nominate one member each, twelve for the Prudential Committee, twelve for the Home Board of Directors, and three for the members-at-large of the Commission on Missions.

1. California North
2. California South
3. Hawaii
4. Connecticut
5. Illinois and Indiana
6. Iowa
7. Kansas
8. Maine
9. Massachusetts
10. Michigan
11. Minnesota
12. Missouri
13. Nebraska
14. New Hampshire
15. New York
16. Ohio
17. Penn. and Evangelical Protestant Conferences.
18. Rhode Island
19. Middle Atlantic Conference.
20. N. C., S. C., Ga., Fla., Ala., Miss., Tenn., Ky., Okla., Tex., Ark., La.
21. So. Dak., No. Dak., Montana.
22. Colo., Wyo., Utah, N. Mex., Ariz., Idaho.
23. German General Conference.
24. Vermont
25. Washington and Oregon
26. Wisconsin
27. Colored Conferences.

These nominations shall be made to the Nominating Committee of the American Board and of the Identical Nominating Committee of the Home Boards and National Council, which committees before each biennial meeting of the National Council shall specify to each Conference or Group of Conferences whether the nomination should be for a minister or a woman or a layman and for which body.

That a member of the Prudential Committee of the American Board of the Home Board of Directors, or a member-at-large of the Commission on Missions, who has been nominated by a Conference, automatically surrenders his membership by removal from the Conference or Conference Group he represents, his successor to be elected or nominated by the Conference or Conference Group. The removing member shall remain in office until his successor is elected.

The recommendation was adopted.

Report of the Commission on Missions Continued on page 207.

There followed the business meetings of the Home Societies.

12:00 A. M. Devotions were led by the Chaplain, Rev. Oscar E. Maurer.

AFTERNOON SESSION, MAY 28

The Council was called to order by the Moderator at 1:30 o'clock.

The Ministerial Boards

Secretary Charles S. Mills presented the report of the Congregational Board of Ministerial Relief (page 150 ff) together with the following statement and query:

Overture for comity agreement similar to that in operation with the Presbyterian Church U. S. A., ratified by National Council 1923, and the Reformed Church in America, ratified 1925, has been informally laid before the Baptist Churches, (Northern Convention) and if accepted by them will be presented for ratification to the National Council at its next session. Will the Council commission its Executive Committee to ratify such covenant if acceptable to the Baptist Churches?

Voted: That the report be accepted and adopted and the Executive Committee be so commissioned.

Dr. Mills called attention, as is done in each meeting of the National Council, to the death of veterans in the biennium (mentioning also one now dying) and the members of the Council rose while Rev. Harry R. Miles led in prayer in recognition of their services, and in sympathy with those bereaved by their death.

Upon report of the Nominating Committee the following were elected members of the Corporation of the Congregational Board of Ministerial Relief.

Rev. Lawrence L. Barber, N. H.
Mr. Frank E. Bogart, Mich.
Rev. F. Q. Blanchard, Ohio.
Rev. Hugh E. Brown, Ill.
Mrs. H. S. Gilbert, Ore.
Rev. Joel W. Harper, Wash.
Mr. G. E. Haynes, N. Y.
Mrs. L. R. Howard, Mass.
Rev. Ervine Inglis, Nebr.
Mr. J. R. Montgomery, Ill.
Rev. O. E. Maurer, Conn.
Mrs. Leslie R. Rounds, N. Y.
Rev. C. N. St. John, Vt.
Rev. Jay T. Stocking, N. J.
Mr. A. V. Stacy, Minn.
Mrs. Lucius H. Thayer, N. H.
Mr. P. R. Ziegler, Mass.
Mr. Mortimer H. Alling, R. I.
Rev. W. Horace Day, Conn.
Mr. Frank J. Harwood, Wis.
Mrs. B. J. Newman, Penn.
Mr. Lucius R. Eastman, N. J.
Mr. Thomas P. Alder, N. J.
Rev. Charles F. Carter. Conn.
Mr. B. H. Fancher, N. Y.
Rev. Howard D. French, N. Y.
Mr. John G. Jennings, Ohio
Rev. Asbury Krom, R. I.
Mr. Walter B. Mossman, Mass.
Rev. Albert W. Palmer, Ill.
Mr. Harry M. Pflager, Mo.
Mr. George W. Reynolds, N. Y.
Mr. Alanson H. Scudder, N. Y.
Mrs. Edward Buckland, Conn.
Rev. M. R. Boynton, Ill.
Mrs. F. F. Clark, N. Y.
Mrs. J. C. Dexter, Mass.
Miss Marion Gary, Vt.
Rev. Harley H. Gill, Calif.
Mr. H. K. Hyde, Mass.
Mrs. Lansing Lewis, Conn.
Mrs. R. E. Lewis, Ohio
Miss Sylvina Norton, Conn.
Rev. Lewis T. Reed, N. Y.
Rev. L. A. Weigle, Conn.
Mr. Charles C. West, N. Y.
Mr. Thomas Weston, Mass.
Mr. George N. Whittlesey, N. Y.
Rev. C. H. Wilson, N. J.
Mrs. H. P. Willcox, N. Y.
Mr. L. N. Wood, N. J.
Mr. Lewis S. Welch, Conn.
Mr. Edward N. White, Mass.
Miss Mary E. Woolley, Mass.
Mrs. F. F. Clawson, N. J.
Mrs. William E. Flye, N. J.
Mrs. Chester T. Ayres, N. J.
Mrs. Loren D. Wood, N. J.

Mrs. George Ball, N. Y.
Mrs. Arthur Edwards, N. J.
Miss Elizabeth Whitney, Conn.
Mrs. Oliver Huckel, Conn.
Mrs. William L. James, N. Y.
Mrs. William G. Frost, N. J.
Mrs. Warner James, N. Y.
Mrs. W. A. Little, N. J.

(At the Meeting of the Executive Committee on June 23, 1927 and agreeably with authorization of the By-Laws the following additional members were elected: Mr. William E. Wickenden, New Jersey, Mr. A. L. Pearson, New Jersey.)

Voted: In view of the provision of Section 5 of the charter of the Congregational Board of Ministerial Relief as follows:

Said Council, or its successors as aforesaid, may, from time to time, make and alter rules, orders and regulations for the government of said Corporation, and said Corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time determine who shall be members of said Corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said Corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

The National Council hereby requests the corporation of the Congregational Board of Ministerial Relief, in order to further the plan adopted by the National Council for the Congregational Home Board, in which each of the Homeland Boards shall participate, to adopt, at a meeting called for as early a date as practicable, the amended By-Laws submitted at the meeting of the Directors of the Congregational Board of Ministerial Relief, May 3, 1927, with such amendments as may be approved at the present session of the National Council, and to elect, in accordance with these By-Laws, a board of thirty-six directors who, in turn, will elect a President and two Vice-Presidents.

Dr. Mills presented the report for the "Annuity Fund" (page 137 ff.) calling attention to the resolution already adopted by the Council concerning annuities for unordained workers (page 196).

The report was adopted.

The following were presented for approval as persons eligible to become Trustees of the Annuity Fund:

W. E. Wickenden, N. J.
C. G. Phillips, N. J.
A. L. Pearson, N. J.
John T. Beach, N. J.
A. H. Bissell, N. J.
Drury W. Cooper, N. J.
Horatio N. Kelsey, N. J.
Charles R. Rosevear, N. J.
A. F. Mack, N. J.
Courtland N. Smith, N. J.
Edward N. Bristol, N. J.
Edward T. S. Lord, N. J.
William F. Crawford, N. J.
Seymoor N. Sears, N. J.
Dr. F. F. Clawson, N. J.
C. E. Halsted, N. J.
Edward R. Van Cleve, N. Y.
Maurice P. Gould, N. Y.
George H. Warner, N. Y.
Howard D. French, N. Y.
Asbury Krom, R. I.
W. B. Mossman, Mass.
Alanson H. Scudder, N. Y.
Lewis S. Welsh, Conn.
Arthur B. Clark, Conn.
Clarence Bronson, Conn.
J. Howard Leman, Mass.

Approved.

Report of the Commission on Missions Continued.

Dr. Day presented the following recommendation regarding the Committee on Missionary Education:

1. For the purpose of co-ordinating the work of the Department of Missionary Education of the Congregational Education Society and that of the Educational Secretaries of the American Board and the Home Boards, in the development and direction of a denominational program of missionary education, there shall be a Committee on Missionary Education of the Commission on Missions. For the promotion of this program this committee shall work through the Regional Committees, State Conferences, women's organizations, field secretaries of the Education Society, and other appropriate channels.

2. That this Committee consist of the following persons: The Secretary of Missionary Education of the Congregational Education Society who shall be the executive officer of the Committee.

The Educational Secretaries of the American Board and of the Home Boards.

The Secretary and an Associate Secretary of the Commission on Missions in the field of Promotion.

The General Secretary of Religious Education and the Secretary of Young People's work of the Congregational Education Society.

One representative from each organized Regional Committee, to be nominated to the Commission by their respective Regional Committees.

3. That the Committee of Missionary Education and the Promotional Council shall work in close co-operation and that for the sake of mutual contacts and reports the Executive Secretary of this Committee shall be ex officio a member of the Promotional Council, as the Secretary of Promotion is of this Committee.

4. That the expense of staff members in attending meetings of the Committee and the expense of work done for the Boards, be paid by the Boards as at present.

5. That this plan be adopted for operation until the next meeting of the National Council. (See amendment following).

The following amendment was voted:

That the future of the organization for Missionary Education be referred to the Commission on Missions with power.

Voted to adopt the recommendation as amended.

Report of Commission on Missions Continued on page 227.

Proposal for Amendment

Dr. Day proposed for consideration at the meeting in 1929 an amendment to Article III, 1 (b) of the Constitution to provide that: "Delegates shall be divided equally between ministers and laymen."

Pilgrimage from England

The Moderator presented information regarding a pilgrimage from England to visit Congregational shrines in the United States.

The question was referred for consideration to the Business Committee.

Report of Commission on Men's Work

Dr. Fagley presented the report of the Commission on Men's Work.

Voted: That the report be accepted and the recommendations be referred to the Business Committee.

AFTERNOON SESSIONS, MAY 28

2.00 P. M. Simultaneous Gatherings.

The Council met in three sections with the following programs:

I. **Ministers' Conferences:** Rev. Frederick L. Fagley, Presiding.

1. **Christian Thought.**
   Prof. Eugene W. Lyman of Union Theological Seminary opened the discussion on the general theme of "The Christian Conception of God in the Light of Modern Knowledge."
2. **Christian Worship.**
   The discussion was led by Rev. Oscar E. Maurer.

II. **Men's Conference:** Mr. Robert E. Lewis, Presiding.

1. Recommendations Men's Commission report and analysis of facts, Robert E. Lewis.
2. The Basis of the Apportionment of the Money, Rev. Frank J. Scribner.
3. What About the Projects? Rev. Wm. S. Beard.
4. How Seriously Shall We Take Religion into Business, Roger W. Babson.
5. How to Use the Statement of Social Ideals, John Calder.
6. What Publicity is Required for a Real Men's Participation? Henry S. Leiper.
7. Conditions of Effective Men's Work in the Churches, Prof. J. M. Artman.

III. **Women's Rally.** Institute for State Officers and Others Interested, Mrs. Franklin Warner, Presiding.

1. Launching the Projects.
   Presentation by Mrs. Elbert A. Harvey and Mrs. A. W. Collins.
2. Relationship of Woman's Organization to the State Conference Superintendent's Viewpoint (Wisconsin) Rev. T. R. Faville.
3. Educational Plans.
   Presentation and Discussion, Miss Ruth Isabel Seabury.
   What Price Christianity? Mrs. L. H. Thayer.
4. Contribution of the Local Church to Missionary Education and Promotion.
   A Pastor's Viewpoint, Dr. Milo E. Pearson.
   A Layman's Viewpoint, Senator B. M. Stoddard.
   A Young Person's Viewpoint, Paul Pfentze.
   A Woman's Viewpoint, Miss Sylvina C. Norton.
   Our Contribution, Mrs. A. M. Gibbons.
5. Value of Associational Institutes and Conferences.
   Northern California, Mrs. H. F. Swartz.
   Ohio, Mrs. M. B. Fisk.

6. Methods of Approach.
   Creating New Sources of Interest in Missions, Miss Carolyn D. Smiley.
   Thank-offerings, Mrs. Lydia Lord Davis.
7. The Road and Its Beacons, Mrs. D. Foster Updike.

6.15 P. M. **Women's Banquet** (Ball Room of Blackstone Hotel) and Evening Program. Toastmistress, Mrs. Oscar E. Maurer.

1. The Introduction of Our Missionaries.
2. Our Colleges and the Development of Religious Ideals.
3. The Church Woman and Municipal Citizenship, Mrs. Bertha K. Landes, Mayor of Seattle, Washington.
4. The Broad Horizon, Mrs. Mina C. Van Winkle, Woman's Police Bureau, Washington, D. C.
5. International Friendship and Good-will, Mrs. Jeannette W. Emrich, Associate Secretary of the Commission on International Good-will of the Federal Council of Churches.

IV. **Men's Banquet,** Mr. Robert E. Lewis, Toastmaster.

1. Music by Yankton College Glee Club.
2. Invocation, Moderator Ozoro S. Davis.
3. Remarks, Dr. C. E. Burton.
4. Remarks, Dr. Frederick L. Fagley.
5. Elements in a Valid Religion, Hon. William E. Sweet.
6. The Aspirations of the Chinese People, President Chas. K. Edmunds.
7. What Shall We Do About This Challenge? Fred B. Smith.

A Young People's Conference was conducted by the Education Society on Saturday and Sunday.

SUNDAY, MAY 29, 1927

MORNING

11.00 A. M. Church Services, Congregational Ministers filling the pulpits of the City. The Sermon at the Entertaining Church was preached by the Alternate Preacher, Rev. R. H. Stafford of St. Louis, Mo.

AFTERNOON SESSION

3.00 P. M. A session of the Council was held in the First Central Congregational Church with the Moderator in the Chair. Devotional services were conducted by Rev. Ernest G. Guthrie, of Chicago.

The Council Sermon was preached by Rev. A. W. Palmer of Oak Park, Ill.

Following the sermon the sacrament of the holy communion was observed, Rev. Philip Allen Swartz of Honolulu, Hawaii, and Rev. Dwight J. Bradley officiating.

EVENING SESSION

Simultaneous services were held on Sunday evening as follows:

8.00 P. M. I. Congregational Church.
Hon. Wm. E. Sweet, Presiding.
Devotion: Rev. Warren W. Pickett, Forest Hills, N. Y.
Address: "Recruiting for Christian Service," President Ozora S. Davis, Chicago, Ill.
Address: "Releasing Christ's Message of Life," Dr. O. W. S. McCall, Berkeley, Calif.

II. Presbyterian Church.
Devotions: Rev. P. A. Sharpe, Vermilion, S. D.
Address: Rev. H. F. Swartz, Berkeley, Calif.
Address: Rev. A. A. Stockdale, Toledo, Ohio.

MONDAY, MAY 30, 1927

MORNING SESSION

9.00 A. M. Sectional Meetings were held given to the following topics:

1. Religious Education.
2. Conference on Inter-racial Relations.
3. A Discussion on Use of Moving Pictures in the Church.
4. College Conference.
5. The Social Conscience and the Church.
6. Rural Life Discussional.
7. City Work Conference.
8. The Outlook for Christianity in China.
9. Conference on Theology.

11.00 A. M. The Moderator called the Council to order and led in prayer.

Upon recommendation of the Business Committee it was

Voted: That the Moderator send the greetings of the Council to: Rev. Charles F. Carter; Hon. John H. Perry, Chairman of the new Executive Committee, and Rev. George A. Gordon.

Inter-church Relations

The report of the Commission on Inter-church Relations was given by Rev. Frank K. Sanders, Chairman (page 78 ff,) also an additional recommendation on eliminating competition between denominations.

Supt. W. H. Rollins presented a memorial from the New York Conference favorable to the recommendation.

Voted: To receive and place on file.

The following actions were taken regarding the recommendations proposed: (page 86)

1. That the progress of the Cleveland Plan of Union be viewed with sincere approval, the Commission on Inter-church Relations being hereby authorized both to foster it and to encourage a similar organized federation of any interests in other cities which may be ready to make the venture.

Adopted.

2. That the Council herewith express its approval of the recommendation of the Commission with reference to the Christian Church and authorize a continuance of friendly conferences with a view of promoting the closest practicable relationship of our two churches.

Adopted.

3. Amended to read as follows:

That the National Council approves as its own the joint statement of relationships worked out by the representatives of the Universalist churches and of our own. It believes that the breach of more than five generations should rapidly be forgotten and expresses the hope that the closest practicable union of our separate interests may soon take place. And instructs its Commission in conference with the Commission on Christian Comity and Unity of the General Convention of the Universalist Churches, to work out a plan to be reported to the next Council.

Adopted.

4. That the Council express to the Continuation Committee of the World Conference on Faith and Order its faith in the outcome of the Conference at Lausanne in August next, and pledges its co-operation in any well-conceived plan for drawing all our churches of every type into the closest possible relationship of friendship, mutual support, avoidance of opposition and spiritual fellowship.

Adopted.

5. Amended to read as follows:

That the Commission on Inter-church Relations be authorized during the next biennium to do its utmost to draw together into a close federal union not only the two Christian groups with which we are in active conference, but all the churches of the Congregational order.

Adopted.

6. Proposal to amend to read:

That the National Council again place itself on record as being willing, for the sake of promoting the larger unities which our churches earnestly desire, even to return to its historic designation of Churches of Christ, a designation still largely used among us.

Referred to Business Committee.

7. An additional recommendation as follows:

That the National Council is unequivocally opposed to all un-Christian competition between churches and to the encouragement of such competition through missionary aid. It pledges its hearty co-operation with other denominations in doing away with needless churches by allocating special responsibility for a field of service, by reciprocal exchanges and by other similar methods. It joins in supporting such declarations and movements toward comity as have been approved by the Home Missions Council.

Referred to the Business Committee.

Voted: That the report be accepted and adopted.

There followed an address by Rev. Frederic W. Perkins, Washington, D. C., Fraternal Delegate from the Universalist General

Convention of the United States, who conveyed the greetings of that body.

12.00 M. Devotions were conducted by Rev. Oscar E. Maurer, Chaplain.

AFTERNOON SESSION, MAY 30

The Council was called to order at 1.30 by the Moderator, who led in prayer.

Meeting of Commission on Missions Authorized

Secretary Burton asked for authority for calling a meeting of the Commission on Missions for the purpose of setting up a temporary organization for the transaction of the necessary business in the present period of transition.

Voted: That request be granted and the authority given.

Report of the Committee on Credentials

Number of Voting Delegates	573
Honorary, Corresponding and Associate Members	745
Total	1,318

The Moderator presented Dr. F. G. Coffin, President of the General Convention of the Christian Church and Chairman of the Commission on Christian Unity, as a Fraternal Delegate, who conveyed the greetings of that body.

Also as a Fraternal Delegate, Rev. John W. Aikens of Winnipeg, Manitoba, Canada, who conveyed the greetings of the United Church of Canada.

2.00 P. M. The following addresses were then given:
"Reciprocal Exchanges," Secretary Frank Lincoln Moore, D.D., Denver, Colo.
"Church Union on the Foreign Field," Rev. John J. Banninga, D.D., Pasumalai, India.

ELECTIONS

On report of the Nominating Committee the following elections were declared:

Commission on Inter-church Relations

Active Members, for six years: Rev. F. K. Sanders, Mass.; Rev. Roy B. Guild, Mass.; Rev. Horace Holton, Mass.; Rev. Arthur H. Bradford, R. I.; Prof. Eliza Kendrick, Mass.; Rev. F. W. Baldwin, N. Y.

Corresponding Members, for two years: Mrs. Hilda Ives, Me. (to fill vacancy); for six years: Rev. Edward M. Noyes, Mass.; Mrs. Sidney R. Jacobs, Washington, D. C.; Mrs. E. A. Burditt, Vt.; Rev.

H. F. Swartz, Calif.; Judge George E. Hinman, Conn.; Rev. W. E. Gilroy, Mass.

Commission on Inter-racial Relations

Active Members, for two years: Prof. George E. Haynes, N. Y.; Rev. J. K. Fukushima, Calif.; for four years: Rev. H. C. Ide, Calif.; Rev. K. S. Beam, Calif.; for six years: Rev. Luther Freeman, Calif.; Mrs. C. A. Kofoid, Calif.

Corresponding Members, for six years: Rev. Paul Waterhouse, Calif.; Rev. Philip Allen Swartz, Hawaii; Rev. J. H. Heald, Tex.; Mrs. Charlotte Hawkins Brown, N. C.; Prof. E. G. Mears, Calif.; Rev. Rodney W. Roundy, N. H.

Corporation for the National Council

For four years to succeed Mr. Pellet resigned, Mr. Edward N. White, Mass.; for six years: Mr. Horatio Ford, Ohio; Mr. J. Howard Leman, Mass.; Mr. S. H. Miller, N. Y.; Mr. Samuel Woolverton, N. Y.; Hon. Epaphroditus Peck, Conn.

Commission on Social Relations

Active Members, for two years: Mrs. Judson Cross, Mass.; Mr. Jerome Davis, Conn.; for four years: Mr. John Calder, Mass.; Mr. P. R. Ziegler, Mass.; for six years: Rev. Ray A. Eusden, Mass.; Rev. Sidney Lovett, Mass.

Corresponding Members, for two years: Prof. Mary W. Calkins for Henry D. Kendell, resigned; Mr. Frederick W. Chamberlain, Chicago, to succeed Jerome Davis, transferred from two-year list; for six years: Rev. Arthur E. Holt, Ills.; Rev. John Phillips, Ohio; Mrs. A. E. M. Hornsby, Texas; Mrs. Catherine Waugh, McCulloch, Ills.; Mr. A. B. Clark, Conn.; Mr. Wm. Allen White, Kans.

Commission on International Relations

Active Members, for two years: Mr. Horatio Ford, Ohio; Rev. Frederick Lynch, N. Y.; for four years: Rev. Sidney L. Gulick, N. Y.; Rev. J. K. Birge, Conn.; for six years: Hon. Wm. E. Sweet, Colo.; Mrs. Jeannette Emrich, Conn.

Corresponding Members, for six years: Rev. Eric Lindh, Mass.; Rev. Stanley U. North, N. Y.; Rev. Theodore Green, Conn.; Mr. Wm. C. Boyden, Ills.; Miss Jane Addams, Ills.; Rev. James L. Barton, Mass.

Credentials Committee for Next Meeting of Council

Rev. P. A. Johnson, Iowa; Rev. C. Rexford Raymond, Tenn.; Rev. John L. Kilbon, N. Y.; Mrs. Rodney W. Roundy, N. H.; Mrs. C. E. Blake, R. I.; Mr. E. H. Scott, Ills.; Prof. H. H. Walker, Ills.; Mr. C. H. Kirshner, Mo.; Rev. C. M. Calderwood, Ariz.

Business Committee

Rev. C. C. Adams, Vt.; Rev. W. A. Rowell, Ills.; Supt. W. A. Tyler, Nebr.; Rev. John Reid, Mass.; Mr. J. G. Jennings, Ohio; Mr.

David S. Dexter, Calif.; Mrs. D. Brewer Eddy, Mass.; Mrs. C. R. Wilson, Mich.; Mr. H. K. Hawley, Iowa; Mr. William Danforth, Mo.; Rev. A. J. Folsom, Ind.

Members of Federal Council

The first four also members of the Executive Committee of the Federal Council.

Rev. Jay T. Stocking, N. J.
Rev. Charles E. Burton, N. Y.
Judge Frederick E. Crane, N. Y.
Rev. Frederick L. Fagley, N. Y.
Judge E. B. Perry, Nebr.
Rev. W. W. Pickett, N. Y.
Rev. Robert Coe, Mass.
Pres. J. D. Brownell, Wisc.
Dr. Enos Bigelow, Mass.
Rev. W. N. DeBerry, Mass.
Hon. Carl Kimball, Ohio
Mrs. L. H. Keller, Ga.
Mrs. Ozora S. Davis, Ills.
Rev. R. W. Gammon, Ills.
Rev. H. P. Dewey, Minn.
Rev. A. Z. Conrad, Mass.
Rev. Chester B. Emerson, Mich.
Rev. Russell H. Stafford, Mass.
Mr. Fred B. Smith, N. Y.
Rev. Daniel F. Fox, Calif.
Rev. O. S. W. McCall, Calif.
Col. J. T. Axton, Washington, D. C.
Rev. George P. Eastman, N. J.
Mrs. Franklin Warner, N. Y.

The Nominations for the Commission on Recruiting were re-submitted to the Committee.

National Interests

The report of the Commission on Law Enforcement (page 66 ff and supplementary report) were presented by Rev. M. S. Poulson.

Voted: That the report be received and placed on file.

3.30 P. M. **Church Extension Boards at Work.**

Rev. Harry W. Myers, Jr., Chairman of the Board of Directors of the Church Extension Boards presided for the presentation of the following program:

"Twentieth Century Pioneering": Secretary Ernest M. Halliday.
"Negro Work in the North": Director Harold M. Kingsley.
"Our German Churches": Rev. Gustav B. Baumann, Dubuque, Ia.
"The Church Building Society": Superintendent George F. Kenngott, Los Angeles, Cal.
"College Students in Summer Service": Mr. Kendrick Grobel, Yankton College.
"Needs of the Hour in Town and Country": Director Malcolm Dana.

Place of Next Meeting

5.00 P. M. Council called to order by the Moderator and invitations for the Council to hold its next meeting in San Diego were presented by Rev. R. H. Campbell, supported by Rev. Frank Dyer on behalf of Los Angeles. Mrs. Bertha K. Landes, Mayor of Seattle, presented a hearty invitation from that City. Rev. Chester B. Emerson was spokesman for the churches of Detroit and Rev. Dan F.

Bradley for those of Cleveland. With expressions of appreciation for each invitation the Council voted to accept that of Detroit.

Additional Assistant Moderators

The following were nominated and duly elected as Assistant Moderators:

Rev. J. H. Heald	Mr. Hermann F. Ruoff
Mr. George E. Haynes	Mrs. Wilfrid A. Rowell.

Upon recommendation of the Business Committee the following resolution was adopted:

RESOLVED: That the address of Dr. Charles C. Merrill, Secretary of the Commission on Missions, presented to the Council Thursday morning be ordered printed for immediate distribution to delegates to the Council and to pastors that this interpretation of the larger aspects of the movement for administrative unity of the Homeland Boards may be in hand for report to the Churches.

The Council adjourned.

EVENING SESSION, MAY 30

The Council was called to order by the Associate Moderator, who announced the following program:

8.00 P. M. Devotions: Rev. William E. Dudley, Minneapolis, Minn.
Address: Mr. Carl Vrooman, Bloomington, Ills.
Address: Mayor Bertha K. Landes, Seattle, Wash.
Address: City Manager W. R. Hopkins, Cleveland, Ohio.

TUESDAY, MAY 31, 1927

MORNING SESSION

9.00 A. M. Annual Business Meeting of the American Board of Commissioners for Foreign Missions was held. President Rockwell H. Potter, presiding.

Devotions.

Business.

"The Financial Situation and Outlook": Secretary D. Brewer Eddy.

"The Consolidation of the Foreign Boards," personal impressions: Mrs. Lucius O. Lee, Secretary; Miss Carolyn D. Smiley, Secretary.

Addresses by Missionaries: Rev. A. C. Wright of Mexico; Miss Hazel K. Hotson of Turkey; Dr. Robert A. Hume of India.

"Keeping Up With the News": Secretary Enoch F. Bell.

11.55 A. M. The Moderator called the Council to order.

The Committee on Nominations presented the following as members of the

Commission on Missions

Nine Members at Large

Rev. Clement G. Clarke, Ore.	Mrs. Josephine R. Gile, Colo.
Mrs. G. E. Green, S. D.	Rev. H. F. Swartz, Calif.
Rev. C. A. Voss, Pa.	Miss Amy Welcher, Conn.
Mr. Willard Bass, Maine	Mr. Herman Vaughn, Vt.

Mr. E. H. Scott, Ills.

The recommendation was adopted and they were declared elected.

12.00 M. Devotions were led by Rev. Oscar E. Maurer, Chaplain.

AFTERNOON SESSION, MAY 31

2.00 P. M. The Council was called to order by the Moderator, who led in prayer.

The program was as follows:

The Mexican Situation: Discussion opened by Rev. F. Ernest Johnson, New York.

"Church Women and World Peace": Mrs. Jeannette W. Emrich, New York.

3.00 P. M. Address: Rev. Timothy T. Lew of China.

Address: Dr. F. F. Goodsell of Turkey.

Rev. Clarence H. Wilson presented for the Executive Committee the following codification of the standing rules:

Voted: That Section 7 be referred to the Executive Committee and the remainder be approved and printed with the By-Laws.

STANDING RULES

1. **Enrollment of Delegates.** If more delegates are appointed by any constituent body than it is entitled to, they shall be enrolled in the order of presentation of their credentials up to the limit fixed by the Constitution.

2. **Fraternal Delegates.** At each biennial meeting three Fraternal Delegates to the Congregational Union of England and Wales and one to each of the other national bodies of the Congregational Churches, in addition to the Moderator ex officio, shall be appointed.

3. For purposes of nomination for positions on commissions and committees, and for other positions connected with the Council "ministers" shall be deemed to be those who have been ordained, and "laymen" those who have not been ordained.

4. **The Travel Fund.** Delegates from conferences and Associations which pay their full per capita for the support of the National Council and its mileage fund are entitled to share in the

travel fund thus created. In any state which does not pay its entire per capita, participation in the fund shall be limited to delegates from Associations which have paid in full.

The mileage fund is distributed among all participating delegates on the basis of the number of miles traveled.

All persons regularly seated as delegates and serving for the major portion of the meeting of the Council shall be entitled to share in the mileage.

5. **Time for Business.** Ordinarily the forenoon sessions of the Council shall be reserved for the reports of commissions, discussion and action thereon and other necessary Council business, including a devotional period, and formal and inspirational addresses will be placed in the afternoon and evening sessions.

6. **Commissions.** In fields of executive activities where societies are at work commissions of the National Council should not undertake executive responsibilities, but should rather make wholly independent studies and report recommendations and advice for the executives of the Council, of the Societies, of the State Conferences and of the churches.

Each commission shall ordinarily consist of active and corresponding members, one-fourth of the number being active members who shall reside within a short distance of some Congregational center that they may have several meetings without too great an expenditure of time and money. They shall present by mail to the corresponding members who reside in different parts of the country the main points at issue and shall take final action after the replies received have been considered. Each corresponding member shall be notified of the meetings of the commission and such corresponding members as attend may vote.

Commissions shall ordinarily consist of twenty-four members, six active and eighteen corresponding members.

No new commissions shall be appointed until the matter has been referred to the Executive Committee which shall report whether in its judgment the subject deserves special consideration, or should be handled by some existing society, committee or commission. The decision shall rest with the Council.

Each commission shall make a semi-annual report to the Executive Committee of the National Council and once each year the chairmen of the commissions shall be asked to join the Executive Committee in conference regarding the work of the commissions.

Commissions shall be appointed of persons having special contacts and first-hand information in the realms under review. The Social Relations Commission should consist mainly of employers, employees and special students of industrial and race problems; the International Commission of those born in foreign countries, or who have lived or traveled there extensively, or have made a special study of or had intimate relations with interests abroad; the Interchurch Commission of those who have been connected at some time with other denominations or have been associated with federated movements; the Commission on Recruiting should consist mainly of pastors in college towns, members of the faculties of theological schools, universities, colleges, academies and high schools, and possibly some students.

7. **Ministerial Standing.** (Referred to the Executive Committee.) The National Council recognizes ministerial standing as consisting of membership in a district association or state conference of Congregational Churches based upon ordination. The loss of such membership for good and sufficient cause is the loss of ministerial standing, and a member who has been suspended from

membership in a district association or state conference should not be permitted to exercise the functions of the ministry during the period of his suspension.

8. **Ordination.** The standard of the Congregational Churches calls for full theological training as preparatory to ordination. In exceptional cases ordination may be properly conferred upon persons lacking theological training in the schools provided they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for that purpose, or in correspondence courses with theological seminaries of recognized standing. The Council urges upon the churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate educational preparations or who do not intend to make the Christian ministry in its dignity and integrity their permanent life vocation.

The National Council recognizes the need of a specialized ministry in the modern church, therefore approves the tendency to ordain to the ministry qualified candidates who specialize in the work of religious education, and who should be recognized and honored as leaders in this developing phase of church work.

Mrs. Franklin Warner spoke regarding the Near East Relief work.

The Moderator read telegrams of greeting from Rev. George A. Gordon and the General Assembly of the United Presbyterian Church of North America.

Nominating Committee

The Moderator nominated the following as members of the Nominating Committee, whose term will expire in 1931:

Mr. Dell A. Schweitzer, Calif.; Mr. F. E. Bogart, Mich.; Rev. Roy B. Guild, Mass.; Mrs. Harry M. Pflager, Mo.

Upon motion they were elected.

Upon report of the Nominating Committee the following were elected:

Survey Committee to Report to the Commission on Missions

Rev. Frank J. Scribner, Wisc., Chairman; Rev. Frank M. Sheldon, Okla.; Mr. Elbert A. Harvey, Mass.; Rev. Seeley K. Tompkins, Colo.; Mrs. E. B. Dean, Nebr.; Miss Edith Woolsey, Conn.; Hon. Clark Hammond, N. Y.; Rev. Frank G. Smith, Nebr.; Mrs. W. A. Rowell, Ills.; Mr. Paul King, Mich.; Rev. Samuel T. Clifton, Conn.; Mrs. H. J. Brown, Maine.

Commission on Recruiting

Active Members, for two years: Rev. Raymond Brooks, Calif., Rev. E. D. Gaylord, Calif., Miss Sara Bunday, Calif., for four years: Rev. Herman F. Swartz, Calif., Rev. Fred Grey, Wash., Rev. Raymond Brooks, Calif.

Corresponding Members, for two years: Pres. J. D. Brownell, Wisc., Rev. E. B. Allen, Ills., Rev. J. W. F. Davies, Ills., Miss Ruth I. Seabury, Mass., Rev. Moses Lovell, D. C., Mrs. Stanley Brown, Conn., Miss Maude Bradley, R. I., Rev. Frank Fox, Texas, Rev. J. A. Jenkins, Ills., Rev. H. S. Barnwell, Ga.; for two years: Pres. Edwin B. Dean, Nebr., Rev. S. Ralph Harlow, Mass., Rev. George F. Kenngott, Calif., Rev. J. H. Andress, Iowa, Rev. Joseph Twichell, Mass., Rev. E. C. Boynton, Vt., Rev. James G. Gilkey, Mass., Rev. R. W. Barstow, Wisc.

Temporary Commission on Law Enforcement

Active Members: Rev. A. E. Roraback, N. Y., Rev. Stanley Durkee, N. Y., Rev. J. H. Robinson, N. J., Rev. J. M. Deyo, Conn., Judge W. M. Maltbie, Conn., Mrs. H. R. Miles, N. Y.

Corresponding members: Judge Florence E. Allen, Ohio, Prof. Victor E. Lewis, Pa., Mr. Charles E. Lund, Iowa, Rev. L. W. Fifield, S. D., Rev. R. A. Beard, N. D., Judge Harry S. Dungan, Nebr., Rev. C. S. Ledbetter, S. C., Rev. Clement G. Clarke, Ore., Rev. E. F. Bosworth, Ohio, Rev. H. D. Davies, Ills., Mr. James S. Edwards, Calif., Rev. W. A. Morgan, Ills., Mr. Wayne B. Wheeler, D. C., Prof. James Hyde, Calif., Major Tufts, D. C., Mrs. Henry Farnam, Conn.

Temporary Commission on Men's Work

Active Members: Mr. R. E. Lewis, Ohio, Mr. Carl Kimball, Ohio, Mr. Elbert H. Baker, Ohio, Rev. L. W. Wood, Ohio, Rev. Charles H. Meyers, Ohio, Mr. George H. White, Ohio.

Corresponding Members: Mr. William Danforth, Mo., Rev. D. E. Forbush, N. Y., Col. John T. Axton, D. C., Mr. Wm. N. Bayless, Mr. F. E. Bogart, Mich., Rev. W. I. Caughran, Ind., Mr. Walter D. Herrick, Ills., Rev. Ralph Harpole, N. J., Rev. Paul H. Metcalf, Ohio, Rev. C. C. Sheldon, Nebr., Mr. Fred B. Smith, N. Y., Rev. Allen A. Stockdale, Ohio, Hon. C. V. Findlay, Iowa, Mr. C. Friedhoff, S. D., Mr. F. L. Ellis, Iowa, Mr. Roger Leavitt, Iowa, Mr. H. F. Merrill, Maine, Dr. Russell Brown, Ohio.

Permanent Commission on Denominational History

The completion of the Commission and designation of classes and terms is left to the Executive Committee. Rev. William E. Barton, Mass., Rev. Charles F. Carter, Conn., Pres. Warren J. Moulton, Maine, Rev. Frederick L. Persons, Mass., Rev. Edward Lincoln Smith, Wash., Mr. John Albree, Mass., Rev. Ambrose W. Vernon, D.D., N. H., Prof. George Tolson, Calif., Prof. Azariah Root, Ohio, Prof. E. W. Capen, Conn., Mrs. Edward E. Slosson, D. C., Rev. Abraham Lincoln DeMond, D.D., Tenn., Mrs. Josiah H. Heald, Texas, Mrs. Charles S. Thayer, Conn., Mrs. Ozora S. Davis, Ills.

Committee on Standards for the Ministry

Prof. H. H. Tweedy, Conn., Prof. Carl S. Patton, Ills., Rev. Edwin B. Robinson, Mass., Rev. E. S. Rothrock, Ohio, Rev. L. O. Baird, Wash., Rev. Wm. E. Collins, Kan., Mr. Clarence S. Pellet, Ills.

The report of the Committee on Resolutions was presented by the Chairman Rev. Robbins Barstow as follows:

1. Hospitality

RESOLVED, that the Twenty-second National Council of Congregational Churches in regular meeting assembled hereby express its grateful appreciation of the generous hospitality accorded it by the First Central Church, the First Presbyterian Church, the other churches, the Chamber of Commerce, the newspapers, and the people of Omaha.

2. Committee of Twelve

RESOLVED, that this Council record its profound sense of gratitude and appreciation to the Committee of Twelve for its untiring, self-sacrificing, far-visioned labor in connection with the reorganization of our denominational life, and that we pledge ourselves to perpetuate the gracious spirit of their work.

3. Dr. Francis E. Clark

RESOLVED, that this Council express its deep sense of the noble life and world-wide service of Rev. Francis E. Clark, founder of the Christian Endeavor Society, and record its thanks to God that the Congregational Church has been privileged to give to the world so distinguished a leader of the young people of two generations.

4. Near East Relief

WHEREAS, the Near East Relief has rendered a good account of its stewardship of American charity during these late troubled years in the Eastern Mediterranean countries, be it

RESOLVED, that the National Council of Congregational Churches heartily approve the work of the Near East Relief, and urge upon the churches their continued and generous support until the work can be wisely liquidated and obligations to the wards of these past years be honorably discharged.

5. American Bible Society

WHEREAS, the American Bible Society in all its work renders valuable service to our Congregational Churches in their home and foreign missionary fields, be it

RESOLVED, that this meeting of the National Council heartily endorse the work of the American Bible Society as an essential part of the Christian missionary program for world evangelization.

6. Mississippi Floods

WHEREAS, through the disastrous floods in the lower Mississippi valley, more than 700,000 of our fellow countrymen have been driven from their homes with great suffering and loss therefore be it

RESOLVED, that the National Council of Congregational Churches express its keen sympathy for the victims of this calamity, and urgently appeal to the Congregational constituency everywhere to lend all possible aid through proper channels toward caring for the refugees and the rehabilitation of the afflicted area.

7. Labor and the Church

WHEREAS, the fullest Christian fellowship is dependent upon direct acquaintance and personal understanding between representative groups, be it

RESOLVED, that our Congregational clergy and laity be urged to make special efforts to know the leaders of organized labor in their communities, as well as business leaders, and through mutual conferences, forums, and other channels, seek to promote a spirit of appreciation and good-will between labor and the church.

8. Law and Order

WHEREAS, in many parts of the country there is an apparent increase in disregard for law and order, manifested in criminal acts, a recrudescence of lynching, mob outrages, and personal violence, and

WHEREAS, the churches have a special responsibility in the shaping of public opinion in regard to law enforcement, be it

RESOLVED, that the National Council urge our churches, and church members to act wherever and however possible in their respective communities and states to support all public officials in the protection of lives and property of all citizens, and the securing of speedy justice through due process of law.

9. The Criminal and Delinquent

RESOLVED, that the National Council lay upon the hearts and consciences of its fellowship, the problem of securing immediate and adequate justice and constructive help for those who have committed unsocial acts, particularly the young and first-offenders, together with the development of more stringent statutes and parole restrictions governing second and third-offenders, and suggest that wherever possible groups of churches unite in the employment of trained workers to serve in jails and among paroled delinquents, for the restoration and upbuilding of sound character and social effectiveness.

10. Prohibition

WHEREAS, despite flagrant violations and poor enforcement, great social and economic achievements have already been effected through the operation of the Prohibition laws, and

WHEREAS, we believe it to be a Christian duty and a patriotic necessity to promote the observance of the statutes both individually and socially, therefore be it

RESOLVED, that the National Council of Congregational Churches commit itself again to the support of the Eighteenth Amendment to the Constitution and the Volstead Act, and urge upon all public officials from the President to the local police, neither repeal of the amendment nor weakening of the Volstead Act, but a more aggressive and determined effort in their enforcement and be it further

RESOLVED, that we recognize the notable work of the Anti-Saloon League as an agency of the churches in the past, that we recommend to its officers a careful review of policy in consultation with leaders of church bodies, both state and national, and that in anticipation of such review and subsequent adjustments, we recommend it to the continued and active support of our constituency in serving the cause of law and order in general as well as prohibition in particular.

11. Compulsory Military Training

WHEREAS, compulsory military training in our schools and colleges fosters a general attitude of mind conducive to militarism and sole reliance on force, and gives ground for other nations to question the peaceful purposes of the United States therefore be it

RESOLVED, that the National Council of Congregational Churches assembled in Omaha condemn both in theory and practice any compulsory military training in public schools, or in tax-supported or land grant institutions of higher learning, and be it further

RESOLVED, that we protest the giving of high school or any other academic credit for attendance at Citizens' Military Training Camps, and be it further

RESOLVED, that we urge congressional action to release all instructors in courses in military science from the direct control of the War Department to the regularly constituted local academic authorities, thus effectually freeing our educational system from the control or influence of the War Department.

12. World Peace

WHEREAS, at this annual season of patriotic commemoration we remember and honor the supreme sacrifices of our heroic war dead, and call to mind the ideals with which we fought the war to end war, and

WHEREAS, we are mindful of frustrated aims and unfulfilled expectations following the great war, and

WHEREAS, we note with regret and alarm an increasing intolerance towards peace organizations and proposals and an evident drift toward another war in the thought and words of many commercial as well as military groups, therefore be it

RESOLVED, that the National Council of Congregational Churches call upon its entire constituency to recognize the danger to the peace of the world through the disintegration of democratic institutions, to give full support to a free press and to free speech in general and in the pulpit in particular, and to pledge itself anew to the study and the furtherance of all possible means for the establishment of enduring peace.

13. Outlawry of War

RESOLVED, that the National Council of Congregational Churches most heartily commend the suggestion of M. Briand, French Minister of Foreign Affairs, that France and the United States engage to renounce and outlaw war as an instrument of national policy in the settlement of disputes between them, and be it further

RESOLVED, that we urge upon our government and the people of the United States strong support for this notable indication of the new spirit in international policy, and be it further

RESOLVED, that we suggest to the President and the Secretary of State the feasibility of inviting all other nations to consider similar engagements by treaty, as the most immediate and promising step toward the final outlawry of war.

14. Latin American States

RESOLVED, that the National Council of Congregational Churches record its sympathy with the national aspirations of the Mexican people and other Latin American states, and its conviction that the delicate political, legal and commercial issues involved in the present situations in these neighbor countries can and must be settled by diplomatic negotiation rather than by military measures, and be it further

RESOLVED, that the National Council heartily commend such seminars for acquaintance and information as have been conducted with regard to Mexico under the leadership of the Secretary of the Commission on Social Relations, as an effective means of creating and disseminating intelligent understanding of international problems, and promoting the cause of peace and good-will.

15. China

WHEREAS, the present situation in China seems to us to be of great importance for the future of Christianity, and

WHEREAS, our chief concern is not for the future of missions as such but for the welfare of the Christian Churches of China, and

WHEREAS, our relation to the Chinese people is one of long-standing good-will which we both as American citizens and as members of the Christian fellowship wish to be continued and strengthened, therefore be it

RESOLVED, that the National Council of Congregational Churches reaffirm its confidence in the traditional American policy in China, to-wit: independent action, non-intervention, and constructive friendliness; and that we hereby express our strong approval of the patience and sympathy shown in the private as well

as the official attitude of the President and the Department of State; and be it further

RESOLVED, that we commend to the further study of the American Board and its Prudential Committee the whole problem of indemnities in connection with the missionary program, looking to the formulation of a policy which shall be in full agreement with the principles which we profess and which shall furthermore be a clear evidence to Chinese as well as American Christians of our ideals for international adjustments in the Spirit of Christ; and be it further

RESOLVED, that we publicly and definitely affirm our unalterable opposition to military intervention in China and to the use of force in promoting business or protecting missionary work, and at the same time reaffirm our faith in conference and arbitration as a method of settling all international questions our belief in the inherent right of China's patriotic citizens to determine for themselves the future of their country, and our strong desire that America should immediately take the initiative in moving toward new treaties by inviting China to appoint delegates to enter upon negotiations with American delegates appointed for this purpose, and finally, be it

RESOLVED, that a copy of these resolutions be transmitted by our General Secretary to the President of the United States, the State Department at Washington, the China National Christian Council, and the Officials of the Congregational Churches in China.

The resolutions were adopted separately and it was

Voted: That the report of the Committee as a whole be adopted.

Voted: That the Committee on Resolutions be instructed to print these resolutions forthwith.

Church Use of Motion Pictures

The following resolution was presented by the Business Committee:

In view of the action taken by the sectional group discussing the use of motion pictures, authorizing the appointment of a Special Committee.

Be it Resolved that the National Council confirms the appointment of this committee which is directed to make investigation of the whole subject and present recommendations to the next meeting of the National Council.

This Committee shall be: Rev. C. A. Keller, Ashtabula, Ohio, Chairman; Rev. George W. C. Hill, New Britain, Conn.; Rev. Perry Schrock, Santa Ana, Calif.; Rev. W. E. Dudley, Minneapolis, Minn.; Rev. J. N. McDonald, Baltimore, Md.

By vote the resolution was adopted and the committee elected.

Correction of Minutes

Voted: That the Executive Committee be authorized to correct and complete the minutes.

The Council adjourned until 8.00 P. M.

EVENING SESSION, MAY 31

8:00 P. M. The Council was called to order by the Moderator. Rev. Charles Ewing of North China read a letter from the North China Council of Churches addressed to the

Congregational Churches of America, conveying greetings and dealing with the problems in China.

The Moderator called to the chair Assistant Moderator Herman F. Ruoff. Devotions were led by Rev. Glen Lindley followed by addresses as follows: "The Foreign Policy of the Congregational Churches," Pres. R. H. Potter, Hartford. Conn. "The International Situtation," Mr. Fred B. Smith, N. Y.

WEDNESDAY, JUNE 1, 1927

MORNING SESSION

The Moderator called the Council to order and led in prayer, following which he read a telegram of greeting from the Northern Baptist Convention.

Amendment of By-Laws

Dr. Burton for the Executive Committee presented the following amendments to the By-Laws to make them agree with the report of the Commission on Missions.

XI. The Commission on Missions

1. On nomination of the [*Standing*] Committee on Nominations, the National Council shall elect [*sixteen*] **nine** persons, **at least one-third of the nine being women,** [*and shall elect one person on nomination of each of the following societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards of Foreign Missions, Church Extension Boards (comprising the Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Missionary Association, the Congregational Education Society and the Congregational Publishing Society jointly, the Congregational Foundation for Education, Board of Ministerial Relief and the Annuity Fund for Congregational Ministers jointly, and the Executive Committee of the National Council; and shall elect one person on nomination of each State Conference recognized by the National Council as an administrative unit, also one person on nomination from each group of Conferences as follows:*]

[*Group 1. New Jersey, Pennsylvania, Maryland, Virginia and District of Columbia*
Group 2. North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky
Group 3. The Colored State Organizations
Group 4. Oklahoma, Texas, Arkansas, Louisiana
Group 5. North Dakota, South Dakota, Montana
Group 6. Colorado, Wyoming, Utah, New Mexico, Arizona
Group 7. Idaho, Oregon
Group 8. Hawaii
Group 9. The German General Conference
Group 10. The Scandinavian Conferences]

who together with the Moderator and the Secretary of the National Council, **the elected members of the Prudential Committee of the American Board, and the Board of Thirty-six Directors of the Home Boards** [*with the chief promotional secretary of each of the societies named above and of the Commissions on Evangelism, Social Service and Religious and Moral Education* (*the Secretaries of said Boards and Commissions being members ex officio and without vote*] shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission. **The Commission may invite to sit with it without vote such Secretaries of the Societies as it may deem useful to its deliberations.**

. . . . . .

2. **Members.** The members **at large** of the Commission on Missions shall [*be*] **serve for four years and after eight years' continuous service** [*divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretaries named in Section 1, whether nominated by the Standing Committee on Nominations of the National Council or by the Societies or Conferences, who has served on said Commission for two full successive terms of four years each,*] shall be ineligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society, [*or State Conference*] shall be eligible [*except as indicated in Section 1.*] The Commission shall choose its own Chairman, and have power to fill any vacancy in its own [*number*] **membership** until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details, etc. (Unchanged)

5. **The Budget. The budget of the Commission shall be provided by the Societies from the contributions of the churches as approved by the representatives of the churches in the National Council, and on a scale of assessment determined by the Commission on the basis of the apportionment percentages. The budget should include in addition to the requirements of the Commission provision for a miscellaneous fund to meet the fair share of the denomination in interdenominational projects and minor calls upon the denomination.**

6. **Survey Committee. A survey committee of the National Council, but reporting to the Commission on Missions, consisting of twelve members, at least one-third of whom shall be women, shall be elected for terms of four years, one-half at each biennial meeting of the National Council on nomination by the nominating committee of the National Council. In 1927 six shall be elected for two years and six for four years. No member shall be elected for more than two successive terms. This committee shall be chosen from those outside of the Prudential Committee of the American Board, of the members of the Board of Directors of the Home**

210 Board, of the Administrative Committees of the Home Boards and of the salaried officiary of the denomination.

It shall be the duty of this committee to study the relative needs of the societies and states and recommend the apportionment percentages to the Commission on Missions.

Voted: That the recommendation be adopted.

Voted: That the report of the Executive Committee as a whole be received and printed.

Report of the Commission on Missions Concluded

Dr. Burton presented the following recommendations of the Commission on Missions and it was

Voted: That the budget of the Commission on Missions for 1928 and for 1929 be authorized as follows:

(1) For interdenominational and miscellaneous needs at the disposal of the Commission on Missions and its Executive Committee per annum	$16,000.00
(2) For temporary subsidy of the Congregationalist and only in so far as determined to be necessary, not to exceed per annum	15,000.00
(3) For the current expenses of the Commission on Missions as at present, per annum	150,000.00
(4) And in addition, and only in so far as equal amounts are saved from the budgets of one or more of the societies, not to exceed per annum	19,000.00
Total	$200,000.00

Voted: That the report of the Commission on Missions as a whole be adopted.

Message from Gandhi

Dr. Hume read a telegram just received by him from Gandhi:

"I like to follow the teachings of Jesus Christ as they are given in the Sermon on the Mount.

India needs the American Missionaries. The Missionaries should use Khadi (coarse Indian cloth) and the Charka (small hand-spinning wheel)."

In response the Council rose in appreciation and requested Dr. Hume to make response for the Council.

The Business Committee read a telegram of greeting from the National Council of Finnish Congregational Churches.

Radio and the Church

The following recommendation was presented:

That the Council create a committee to study and develop such suggestions as seem practicable for the use of the radio in broadcasting the Christian message.

Committee: Rev. L. A. Lippitt, Chairman; Rev. Marshall Dawson, Rev. E. M. Halliday, Rev. Carl A. Voss, Mr. D. G. Haynes, Rev. Hugh E. Brown, Rev. Harley H. Gill.

The recommendation was adopted and the committee elected.

Fraternal Delegates

The following were elected as delegates to the Congregational Union of England and Wales: Dr. Frederick L. Fagley, Dr. Chester Emerson, Hon. Wm. E. Sweet.

The Ministry

Assistant Moderator Dr. Heald took the chair and there followed three addresses: "The Leadership of the Church," Rev. Jay T. Stocking. "Milestones of Progress in Safeguarding the Ministry," Rev. Charles S. Mills. "An Imperative Claim," Rev. Harry R. Miles.

Dr. Swartz, Chairman, presented the report of the Commission on Recruiting (page 58 ff) By consent certain minor changes in phraseology were made that the recommendations shall read as follows and it was

Voted: To act upon the recommendations separately.

1. That the Council declare its thoughtful judgment that the great and fundamental business of recruiting for Christian life service is a responsibility not only of individuals but of the whole fellowship, and not only of a particular period of crisis, but continuing so long as the church exists upon the earth.
Voted.

2. That the Council hereby initiates a program and establishes a plan for the continuous furtherance of this work. This plan to be carried out until some better means is found, through the Commission on Recruiting.
This Commission for the present to consist of twenty-four members elected by the Council upon nomination of the Nominating Committee or from the floor. These members are to be elected for four years, and to be divided into two classes so that one-half of the membership shall be elected at each biennial meeting of the Council.
The executive officer of the Commission shall be one of the salaried secretaries of the National Council. It is recommended that approximately one-third of this commission should be women.
Voted.

3. That the commission prepare and the National Council publish two types of literature. The first to be addressed to churches, schools, and homes to show the urgency of the need at this particular time.
The second should be for the reading of youths, declaring the dignity, the indispensable service, and the abiding rewards of the Christian vocations.
Voted.

4. That as a denomination we move to develop some practical plan for the nurture, protection, and affectionate oversight of all our youth who are known to be pursuing training for the ministry, to the end that such youth shall have at all times the benefit of the wisest counsel of the church and that the pitiable loss of time and ideals so often experienced may be avoided.
Voted.

Voted: That the report as a whole be adopted.

The Business Committee presented the following resolutions for the Commission on International Relations:

Recommendations of Commission on International Relations

For the guidance of the Commission in the future we recommend that the Council approve and instruct as follows:

(1) That the Commission co-operate as closely as may be possible with interdenominational agencies, such as the Commission on International Justice and Good-will of the Federal Council and other well established foundations, such as the Church Peace Union and the World Alliance for International Friendship through the Churches;

(2) That the Commission seek not only to shape public opinion, but also upon occasions of sufficient importance to interpret the opinion of our fellowship upon matters of public concern as expressed by the National Council;

(3) That the Commission continue to act as an agency for the stimulation of the churches and ministers of our order to act in their respective communities for the creation and expression of a sound public sentiment and effective public opinion in international affairs.

International Ideals

The Commission on International Relations of the Congregational Churches of the United States herewith reaffirms the statement of International relations expressed in the Statement of Social Ideals adopted at Washington October 1925 and presents for adoption the following principles to the Congregational constituency of the country, with the hope and expectation that each congregation will definitely adopt for itself the ideals set forth and make them an integral part of its regular Christian program:

(1) That the churches in all their departments endeavor to inculcate in the minds of their constituents, and especially the youth, a knowledge of the folly and inhumanity of war and to foster and extend the will to peace based upon the doctrine of equal rights and just treatment for all nations; and that Christian homes throughout our congregations be open to the students from other lands within our gates, that they may return to their respective countries with an exalted sense of the power of Christianity in the home and a new conception of Christian fraternity;

(2) That the pastors and members of our churches engage all practicable means at their command to acquaint themselves with the internal conditions of other countries which affect the national, economic, social and moral relations of those countries with the United States.

(3) That support be given to co-operative efforts of the Nations of the world in the interests of permanent peace and for a closer study of those conditions which, with the increased ease and rapidity of communication, affect all the peoples of the earth.

(4) That the Denomination stand for the new diplomacy which repudiates threats and violence as a means of settling international difficulties and advocates instead resort to conferences, courts and arbitration.

(5) That the Denomination condemns all propaganda of hate and stands against the employment of the churches for the support

of war; that use be made of all available means to remove race and national prejudice and to cultivate the spirit of sympathy and brotherhood with the peoples of all other races in recognition of the obligation and privilege to share with all nations the ideals taught by Jesus Christ.

The report was accepted and the recommendations adopted as a whole.

The Business Committee presented recommendations of the Commission on Inter-Racial Relations as follows:

Recommendations of Commission on Inter-Racial Relations

That the Commission on Inter-Racial Relations be continued.

Voted.

"That, in order to be consistent with our avowed ideals of inter-racial brotherhood, we urge upon our various denominational bodies the Christian principle of not calling meetings in hotels, clubs or other places where, because of racial discriminations, a portion of their membership cannot be received."

Voted.

In accordance with our American spirit and the historic ideals of Congregationalism, we urge upon our churches the special obligation, in view of conditions in the Orient, that we should demonstrate our Christian attitude toward Orientals in the United States. In this connection we especially urge the creation of public opinion in favor of such revision of our naturalization laws as will make eligibility for naturalization dependent upon demonstrated capacity to fulfil the duties of citizenship worthily rather than, as at present, upon the accident of race.

Voted.

In the past few years a large number of Mexicans (probably at least 2,000,000) have crossed the border into the United States and more are coming. They have thus become one of the major groups of foreign-speaking people in the United States. We urge that these strangers within our gates, wherever found, be met in a friendly spirit both by churches and individuals; that they be accorded fair and just treatment by employers; and that their children be given equal educational opportunities with our own. We are the more strongly moved to urge this by the consideration that such Christian treatment cannot but profoundly affect for good the international relations between Mexico and the United States and that the contrary treatment is bound to have the reverse effect.

Voted.

We urge upon the new Inter-racial Commission the careful study during the next biennium of the proposal that the American Indian be released from Federal trusteeship, which many feel is destroying his initiative, but that any such proposal be studied with especial care for conserving the best interests of aged, indigent and minor Indians.

Voted.

The report as a whole was adopted.

The Business Committee presented recommendations of the Commission on Men's Work.

Recommendations of Commission on Men's Work

1. That the Commission be authorized to help the men's societies in the churches, already organized, as to program, and to make suggestion for the better relating of the members of these

societies to the activities of the church; and for the deepening of spiritual life.

2. That a Men's Work Committee be organized in each church. This may be done at the annual meeting or at any other proper occasion. The Men's Work Committee should be representative of all the interests of the church; it might include members of the trustees, deacons, church school, young people, young married men, students. The object of the Men's Work Committee in each church would be to relate the men to the accredited enterprises and projects of the churches as well as to the activities and worship of the individual church.

3. That each State Conference appoint a standing Committee on Men's Work; this Commission to be authorized to experiment in regard to training institutes and occasional conferences for the development of the spiritual life of men, and for the better information of the men of the church as to its accredited projects and enterprises.

4. That a systematic effort be made, throughout the Congregational associations, and the state conferences, to elect to the National Council a larger number of strong laymen, and that where substitutions occur in the delegate list insistence be made upon the attendance of laymen. It is recommended that men be urged as delegates and associate members to set apart the time necessary for attendance upon the National Council as an important duty or privilege.

5. That there be a general survey and re-emphasis of Men's Work at the state and district association meetings, and in the individual churches, during the next year, with a definite purpose of developing plans for utilizing the power of men in organization and for sacrifice and for the purpose of making the work of men more general and effective for Christ.

6. We recommend that the Constitution and By-Laws of the Council be so amended as to require that not more than one-half of the delegates may be chosen from the clergy.

The report was accepted and the recommendations adopted.

Recommendations on Inter-Church Relations

The Business Committee presented the following additional recommendations of the Commission on Inter-church Relations:

6. That the National Council again place itself on record as being willing for the sake of promoting the larger unities which our churches earnestly desire even to surrender its historic name, or to return to its historic designation (Churches of Christ) which is still largely used among us.

Voted.

7. That the National Council is unequivocally opposed to all un-Christian competition between churches and to the encouragement of such competition through mission aid. It pledges its hearty co-operation with other denominations in doing away with needless churches by allocating special responsibility for a field of service, by reciprocal exchanges and by other similar methods. It joins in supporting such declarations and movements toward comity as have been approved by the Home Missions Council.

Voted.

Voted: That the report as a whole be adopted.

Education

11.00 A. M. **Biennial Report of the Foundation for Education** presented by Supt. L. O. Baird.

Voted: That the report be accepted and referred.

Address: "The College and the Church," President D. J. Cowling.

12.00 M. Devotions were led by Rev. Oscar E. Maurer, Chaplain.

AFTERNOON SESSION, JUNE 1

2.00 P. M. **Platform Meeting of the Education Boards:**

Rev. Horace F. Holton presided and introduced the following speakers:

"Religious Education in the Life of the Church," Rev. W. Ernest Collins, Topeka, Kansas.

"The Place of the University Pastor in the Program of Religious Education," Rev. Ray A. Eusden, Newton, Mass.

"Religious Education in the Home," Mrs. Ozora S. Davis, Chicago, Ills.

"Service to the Churches Through Publications," Prof. Luther A. Weigle, New Haven, Conn.

"Some Pressing Needs of the Educational Program," Secretary Herbert W. Gates.

4.00 P. M. "Extending the Home Department," Rev. Henry W. Jamison, Newell, S. D.

4.30 P. M. Council Business.

The Moderator took the chair and read the following cablegram:

"Pilgrim Churches Missionaries Syria greet Pilgrim Churches America ask Continued Co-operation Equip Churches Accomplish Common Missionary Purpose.

Chairman Conference Manougian Uniok Haroutunian Mission Partridge."

The Secretary was requested to send response.

Voted: That the greetings of the Council be sent by the Secretary to Rev. Lucius H. Thayer of Portsmouth, N. H., Rev. James L. Read of Topeka, Kans., and Rev. Chas. E. Stebbins of Carpenterville, Ills., who are ill in Omaha hospitals.

The Business Committee presented the following recommendation for the Commission on Social Relations.

Recommendation of Commission on Social Relations

We have only one recommendation to make. The Churches have expressed warm appreciation of our social help, but during the whole of the biennium we have been exercised about the number of cases in which we have been unable to render services owing to lack of sufficient funds for traveling expenses of members of the Commission who were willing to contribute such service from time to time. We therefore recommend that the Executive Committee of the Council give consideration to the allowance of suffi-

cient funds to this Commission to permit of a reasonable forecasting of what we can do to supplement Mr. Herring's work.

The recommendation was adopted.

Pilgrimage from Great Britain

The Business Committee presented the following recommendation:

The Council hears with interest and appreciation of the intention of a large number of English Congregationalists to visit the shrines of the Pilgrims in 1928. Desiring more information concerning the proposed visit and with the purpose of adding to the pleasure and profit of such a visitation, should it occur, the National Council hereby moves to request the Executive Committee to appoint a Committee of Seven to consider the arrangements for receiving the delegation and to confer with the English brethren regarding the proposed visitation. The Council further requests this Committee, in the event of the coming of the delegation, to work out some plan whereby the entire Congregational fellowship of the United States, may have a share in extending our hospitality. This Committee shall report to the Executive Committee of the Council

The recommendation was adopted.

Rev. Henry S. Leiper spoke regarding "Promotional Literature."

Rev. Wm. Ewing spoke concerning Pilgrim Place, Claremont, California.

The Council adjourned until 8:00 P. M.

EVENING SESSION, JUNE 1

8.00 P. M. The Moderator called the Council to order.

The Council voted that the opening address of Secretary Charles E. Burton, D.D., be printed.

The Moderator presented Rev. W. H. McCance, Fraternal Delegate, from the General Assembly of the United Church of Northern India.

An address on "The Relation of the Church and State in Education" was delivered by Prof. Weigle, which was by vote ordered printed and is available through the Education Society, and the final address was given on behalf of the American Board on "Higher Education on the Foreign Field" by Secretary James L. Barton.

The Moderator reviewed briefly the outstanding features of the meeting.

Motion was made and put from the floor by Rev. W. F. Ireland of S. D. and carried by unanimous rising vote thanking the Moderator for his gracious and considerate conduct of the meeting.

The Moderator requested Rev. Frank G. Smith to lead the Council in a closing prayer and on motion the Moderator declared the Council adjourned.

RAYMOND B. WALKER,
ANSEL E. JOHNSON, *Scribes.*

As authorized by vote of the Council the Executive Committee reviewed and approved the minutes as above at its meeting June 23, 1927.

OZORA STEARNS DAVIS, *Moderator.*
CHARLES EMERSON BURTON, *Secretary.*

REPORT OF THE TREASURER

FOR THE YEAR ENDED DECEMBER 31, 1925

(NOTE: The advance report shown on page 36 is incomplete due to clerical error.)

General Fund			
Cash in Bank January 1, 1925		$ 7,450.61	
Petty Cash, January 1, 1925		100.00	
Total Cash, January 1, 1925		$ 7,550.61	
Receipts:			
Received from Churches	$51,811.62		
Associated Members' Fees, National Council Meeting	2,108.77		
Sales—Year Book	1,159.90		
Sales—Printed Matter	1,395.19		
Interest on Securities	765.66		
Interest on Bank Balances	173.84		
Received from the Corporation for the National Council	436.03		
Profits on Sale of Securities	84.88	57,935.89	
		$65,486.50	
Disbursements:			
Office Salaries	$14,439.35		
Office Expenses	5,020.45		
Rent	1,950.00		
Traveling Expense	2,001.12		
Appropriations to Commissions	5,145.55		
Year Book	8,833.73		
National Council Meeting Expenses at Washington	7,652.60	45,042.80	
Balance, December 31, 1925			$20,443.70
Delegate Mileage Fund			
Cash in Bank January 1, 1925		$ 5,782.63	
Received from Churches		10,911.64	
		$16,694.27	
Delegates' Expenses to Washington, D. C.		14,447.15	
Balance, December 31, 1925			2,247.12
Reconstruction Fund for Congregational Churches of Japan			
Cash in Bank January 1, 1925		$564.15	
Total Contributions during 1925		83.77	
		$647.92	
Disbursements			
To American Board of Commissioners for Foreign Missions		647.92	
			$22,690.82
Miscellaneous Fund for Benevolences			
Cash in Bank January 1, 1925		$1,150.71	
Contributed by Churches during 1925		2,740.11	
		$3,890.82	
Appropriations to Commissions		3,110.00	
Balance, December 31, 1925			780.82
Total of Funds December 31, 1925			$23,471.64
Funds Represented by:			
Securities Owned by National Council			$22,663.12
Cash in Banks, December 31, 1925			708.52
Petty Cash			100.00
TOTAL, DECEMBER 31, 1925			$23,471.64

FOR THE YEAR ENDED DECEMBER 31, 1926

General Fund			
Balance in Fund January 1, 1926		$20,343.70	
Petty Cash, January 1, 1926		100.00	
Total Fund January 1, 1926		$20,443.70	
Receipts:			
Received from Churches	$52,214.67		
Associated Members' Fees, National Council Meeting	.....		
Sales—Year Book	485.34		
Sales—Printed Matter	860.40		
Interest on Securities	1,375.92		
Interest on Bank Balances	85.43		
Profits on Sale of Securities	211.88	55,233.64	
		$75,677.34	
Disbursements:			
Office Salaries	$17,383.32		
Office Expenses	5,383.13		
Rent	1,200.00		
Traveling Expense	2,851.44		
Appropriations to Commissions	8,128.73		
Year Book	8,998.84		
National Council Meeting, Omaha	69.72	44,015.18	
Balance, December 31, 1926			$31,662.16
Delegates' Mileage Fund			
Balance in Fund January 1, 1926		$2,247.12	
Received from Churches		5,587.24	
Balance, December 31, 1926			7,834.36
Reconstruction Fund for Congregational Churches in Japan			
Balance in Fund January 1, 1926		.....	
Total Contributions during 1926		$10.00	
Balance, December 31, 1926			10.00
Miscellaneous Fund for Benevolences			
Balance in Fund January 1, 1926		$780.82	
Contributed by Churches during 1926		16,350.55	
		$17,131.37	
Appropriations		13,624.32	
Balance, December 31, 1926			3,507.05
Calendar Service Fund			
Balance in Fund January 1, 1926		.....	
Receipts during 1926		$1,212.34	
		$1,212.34	
Disbursements		2,666.54	
Balance, December 31, 1926 (Overdrawn)			1,454.20
Total Funds December 31, 1926			$41,559.37
Funds Represented by:			
Securities Owned by National Council			$37,585.63
Cash in Bank December 31, 1926			3,823.74
Petty Cash			150.00
TOTAL, DECEMBER 31, 1926			$41,559.37

Complete audit on file.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

Faith

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II.—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations.

Article III.—Members

1. **Delegates.** (a) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction (i.e., six or more) thereof. The churches in each State

Conference shall be represented by two delegates, one of whom shall be a woman. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction (i.e., 5,001 or more) thereof, one-half of whom shall be women. A state having a state organization but no district organizations, or a state having district organizations but no state organization may send delegates on the dual basis of one for every ten churches and one for every ten thousand members, as above set forth.

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) The Secretary and the Treasurer shall be members, ex officiis, of the Council.

(d) Any delegate who shall remove his residence from the geographical bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former moderators, associate moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, executive officers of national missionary societies whose scope of responsibility is co-extensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business. Any person appointed by a national missionary society as a corporate member shall have the right to the floor when matters affecting that Society are under discussion.

3. **Corresponding Members.** The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. **Term of Membership.** The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

5. **Alternates.** Appointing bodies may elect alternates, and any alternate specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

6. **Election of Non-Residents.** While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by an appointing body.

7. **Filling Vacancies.** Each appointing body may, at its discretion designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

Provided, however, that in case of the formal resignation of a Principal

and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

No substitute shall be enrolled within twenty-four hours after the opening of any meeting of the Council, nor within forty-eight hours except upon assurance of an actual vacancy.

8. **Term of Substitutes.** Persons designated to fill vacancies under Section 7 shall continue in office only for the meeting of the Council for which the designation is made.

9. **Temporary Substitution.** A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

Article IV.—The Corporation for the National Council

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary ex officio.

2. The terms for which corporate members are elected shall be six years, except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided, however, that the Council of 1925 shall elect five members for two years, five members for four years, and five members for six years. In electing the six-year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

3. The Corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

4. The Corporation shall have power to receive and hold any property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church, or for other purposes approved by the Corporation within the scope of its charter; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity with the constitution, rules, and instructions of the Council.

5. The Corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

Article V.—Meetings

1. **Stated Meetings.** The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. **Special Meetings.** The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. **Quorum.** Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article VI.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Laws shall be enacted and no By-Laws altered or repealed on the day on which the change is proposed.

Article VII—Amendments

This Constitution shall not be altered or amended, except at a stated meeting and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several districts and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the spring or early summer.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be prima facie the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman. The Presidents of the National Congregational Missionary Societies shall be ex officiis Assistant Moderators. The Council may also elect from its members other Assistant Moderators as it deems advisable.

2. Immediately after the election of these officers the Moderator shall take the chair, and after prayer shall cause rules of order to be adopted and proceed with the business of the Council.

3. The representative functions of the Moderator and of the Associate Moderator shall be that of visiting and addressing churches and associations upon their invitations and of representing the Council and the Congregational churches in the wider relations of Christian fellowship so far as they may be able and disposed. It is understood that all their acts and utterances have only such authority as inheres in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen.

VII.—Committees

At each meeting of the Council there shall be elected on nomination of the Nominating Committee a Committee on Credentials and a Business Committee for the next Council. These committees shall be so named as to secure representation from different parts of the country.

1. **The Committee on Credentials.** The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. **The Business Committee.** The Business Committee shall consist of not less than nine members. It shall prepare a docket for the business sessions of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

The Chairman of the Business Committee of each Council and the Chairman-elect of the following Council shall be Corresponding Members of the Program Committee.

3. **The Nominating Committee.** The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. **The Executive Committee.** The Executive Committee shall consist of the Moderator, the Secretary, and twelve other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the terms of four members expiring at each stated meeting of the Council. Due notice having been given all members five shall constitute a quorum, or four providing the Moderator and Secretary are both present. No person shall be eligible for successive reappointment on this committee.

5. **Other Committees.** (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. It shall have authority to contract for all necessary expenditures and to appoint one or more of its number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all its doings, the consideration of which shall be first in order of business after organization.

2. It may fill any vacancy occurring in its own number or in any commission, committee or office in the intervals of meeting, the person so appointed to serve until the next meeting of the Council.

3. It shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. It shall select the place, and shall specify in the call, the place and precise time at which each meeting of the Council shall begin.

5. It shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. It shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. It shall assign a distinct time, not to be changed except by special vote of the Council, for

(a) The papers appointed to be read before the Council.

(b) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(c) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act ad interim, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions and those designated by the Council as permanent Commissions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for services on any commission or ad interim committee.

5. Commissions shall choose their own chairman, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one-third of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

7. There shall be in each biennium at least one meeting of Chairmen of Commissions with the Executive Committee of the National Council, at which time reports of progress from each Commission shall be made to the Executive Committee and plans pursued under its general direction, except when the powers of the Commissions are already defined by the Council.

X.—Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, and whose constitutional right to withdraw such consent by due process is recognized, the following shall define the relation of these societies to the National Council.

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-School Extension Society and the Congregational Publishing Society, hereinafter called the Home Societies.

1. **The American Board of Commissioners for Foreign Missions.** This Board shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board two hundred and twenty-five corporate members-at-large, at least one-third of whom shall be women. The said two hundred and twenty-five corporate members-at-large shall be chosen in two equal sections, and so chosen that the term of each section shall be ultimately four years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. **Officers and Committees.** The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. **Meetings.** Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. **The Home Societies.** These Societies shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. **Membership.** The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(b) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, by the Congregational Education Society, by the Congregational Publishing Society, and The Congregational Sunday School Extension Society, thirty-six each. The said corporate members-at-large shall be chosen by each of the said societies in two equal sections and so chosen that the term of each section shall be ultimately four years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council.

b. **Officers and Committees.** The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. **Meetings.** Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions

1. On nomination of the Committee on Nominations, the National Council shall elect nine persons, at least one-third of the nine being women, who together with the Moderator and the Secretary of the National Council, the

elected members of the Prudential Committee of the American Board, and the Board of Thirty-six Directors of the Home Boards shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission. The Commission may invite to sit with it without vote such Secretaries of the Societies as it may deem useful to its deliberations.

At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote.

2. **Members.** The members-at-large of the Commission on Missions shall serve for four years and after eight years' continuous service shall be ineligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own Chairman, and have power to fill any vacancy in its own membership until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment, their work can be made more efficient or economical. It shall make report of its actions to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. **Expenses.** The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

5. **Budget.** The budget of the Commission shall be provided by the Societies from the contributions of the churches as approved by the representatives of the churches in the National Council, and on a scale of assessment determined by the Commission on the basis of the apportionment percentages. The budget should include in addition to the requirements of the Commission provision for a miscellaneous fund to meet the fair share of the denomination in interdenominational projects and minor calls upon the denomination.

6. **Survey Committee.** A survey committee of the National Council, but reporting to the Commission on Missions, consisting of twelve members, at least one-third of whom shall be women, shall be elected for terms of four years, one-half at each biennial meeting of the National Council on nomination by the Nominating Committee of the National Council. In 1927 six shall be elected for two years and six for four years. No member shall be elected for more than two successive terms. This committee shall be chosen from those outside of the Prudential Committee of the American Board, of the members of the Board of Directors of the Home Board, of the Administrative Committees of the Home Boards and of the salaried officiary of the denomination.

It shall be the duty of this committee to study the relative needs of the societies and states and recommend the apportionment percentages to the Commission on Missions.

XII.—Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIII.—Time Limitations

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XIV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XV.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVI.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

XVIII.—Standing Rules

Standing rules may be adopted from time to time by a two-thirds' vote of the members present and voting at any meeting of the National Council.

STANDING RULES

1. **Enrollment of Delegates.** If more delegates are appointed by any constituent body than it is entitled to, they shall be enrolled in the order of presentation of their credentials up to the limit fixed by the constitution.

2. **Fraternal Delegates.** At each biennial meeting three fraternal delegates to the Congregational Union of England and Wales and one to each of the other national bodies of the Congregational churches, in addition to the Moderator ex officio, shall be appointed.

3. For purposes of nomination for positions on commissions and committees, and for other positions connected with the Council "ministers" shall be deemed to be those who have been ordained, and "laymen" those who have not been ordained.

4. **The Travel Fund.** Delegates from conferences and Associations which pay their full per capita for the support of the National Council and its mileage fund are entitled to share in the travel fund thus created. In any state which does not pay its entire per capita, participation in the fund shall be limited to delegates from Associations which have paid in full.

The mileage fund is distributed among all participating delegates on the basis of the number of miles traveled.

All persons regularly seated as delegates and serving for the major portion of the meeting of the Council shall be entitled to share in the mileage. (See by-law XX.)

5. **Time for Business.** Ordinarily the forenoon sessions of the Council shall be reserved for the reports of commissions, discussion and action thereon and other necessary Council business, including a devotional period, and formal and inspirational addresses will be placed in the afternoon and evening sessions. (1923 Minutes, page 226).

6. **Commissions.** In fields of executive activities where societies are at work, commissions of the National Council should not undertake executive responsibilities, but should rather make wholly independent studies and report recommendations and advice for the executives of the Council, of the Societies, of the State Conferences and of the churches.

Each commission shall ordinarily consist of active and corresponding members, one-fourth of the number being active members who shall reside within a short distance of some Congregational center that they may have several meetings without too great an expenditure of time and money. They shall present by mail to the corresponding members who reside in different parts of the country the main points at issue and shall take final action after the replies received have been considered. Each corresponding member shall be notified of the meetings of the commission and such corresponding members as attend may vote.

Commissions shall ordinarily consist of twenty-four members, six active and eighteen corresponding members.

No new commissions shall be appointed until the matter has been referred to the Executive Committee which shall report whether in its judgment the subject deserves special consideration, or should be handled by some existing society, committee or commission. The decision shall rest with the Council.

Each commission shall make a semi-annual report to the Executive Committee of the National Council and once each year the chairmen of the commissions shall be asked to join the Executive Committee in conference regarding the work of the commissions.

Commissions shall be appointed of persons having special contracts and first-hand information in the realms under review. The Social Relations Commission should consist mainly of employers, employees and special students of industrial and race problems; the International Commission of those born in foreign countries, or who have lived or traveled there extensively, or have made a special study of or had intimate relations with interests abroad; the Inter-church Commission of those who have been connected at some time with other denominations or have been associated with federated movements; the Commission on Recruiting should consist mainly of pastors in college towns, members of the faculties of theological schools, universities, colleges, academies and high schools, and possibly some students.

7. **Ministerial Standing.** (This action of the Council of 1915 not adopted as a standing rule, but referred to the Executive Committee for possible modification and later adoption.) The National Council recognizes ministerial standing as consisting of membership in a district association or state conference of Congregational churches based upon ordination. The loss of such membership for good and sufficient cause is the loss of ministerial standing, and a member who has been suspended from membership in a district association or state conference should not be permitted to exercise the functions of the ministry during the period of his suspension.

8. **Ordination.** The standard of the Congregational churches calls for full theological training as preparatory to ordination. In exceptional cases ordination may be properly conferred upon persons lacking theological training in the schools provided they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for that purpose, or in correspondence courses with theological seminaries of recognized standing. The Council urges upon the churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate educational preparations or who do not intend to make the Christian ministry in its dignity and integrity their permanent life vocation.

The National Council recognizes the need of a specialized ministry in the modern church, therefore approves the tendency to ordain to the ministry qualified candidates who specialize in the work of religious education, and who should be recognized and honored as leaders in this developing phase of church work.

CHARTER OF THE CORPORATION FOR THE NATIONAL COUNCIL

(Incorporated in the State of Connecticut, 1909)

Resolved by this Assembly: Section 1. That Charles A. Hopkins, Thomas C. MacMillan, Charles L. Kloss, Dan F. Bradley, Charles L. Noyes, Francis L. Hayes, William H. Day, Charles W. Osgood, Alexander Lewis, Asher Anderson, Joel S. Ives, and such persons as may be associated with them, and their successors, are hereby constituted a body politic and corporate, by the name of The Corporation for the National Council of the Congregational Churches of the United States.

Section 2. The object of said Corporation is to do and promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold and administer, in trust or otherwise, funds and property for the use of said National Council, or of churches of the Congregational order; and all in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the functions of said Council; and said Corporation may co-operate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order.

Section 3. Said Corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation and may make any contracts for promoting its objects and purposes not inconsistent with law.

Section. 4. Said Council, or its successors as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said Corporation, and said Corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time, determine who shall be members of said Corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said Corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

Section 5. The persons named in the first section of this resolution shall be the corporators under this charter until said National Council, or any body succeeding to its functions, shall otherwise order, and between the meetings of said Council, or its successor, they or their successors may fill any vacancies occurring in their own number unless or until said Council, or such successor, shall otherwise order.

Section 6. This resolution shall not be operative unless the same shall be approved by said National Council at a regular meeting thereof, due notice of which acceptance shall be filed with the Secretary of State.

(Approved, April 21, 1909.)
(Approved by the National Council, October 15, 1910.)

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